Record of Christian Work

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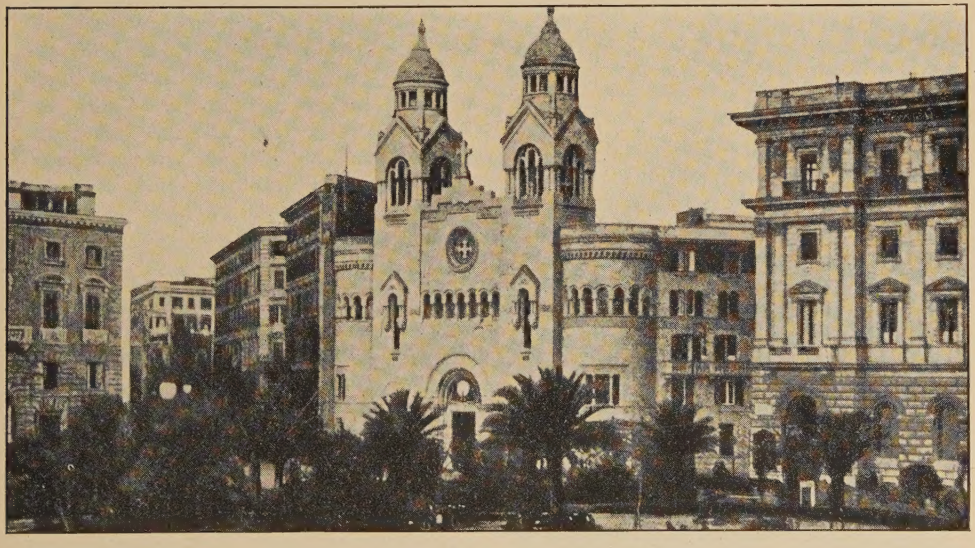
The Cover Picture. The Martyr Church of the Valleys has at last an adequate home in the Eternal City. In February the new church in Rome, presented by Mrs. John S. Kennedy, of New York, was dedicated. It stands on the Piazza Cavour, a noble stone structure, the finest Protestant edifice in Italy. The decoration of the pulpit within includes paneled figures of Luther, Calvin, Savonarola, and Arnold of Brescia. At the dedicatory services were present the representatives of the Waldensian Church from all parts of Italy and of all the evangelical churches of Rome, together with many notables—Professor Schiaparelli, Romolo Murri, Senators Bodio and Soulier, the Minister of Holland, etc. Interesting was the prologue to Pastor Muston's address when one considers the persecution to which the Scriptures have been subjected in and by Rome. Ascending to the pulpit, the great Bible in his hand, he said:

"In the name of the Father, Son and Holy Spirit we place on this pulpit the Book of Truth. May it never be removed thence! Revelation of the thought and will of God, may it ever be guide and counsellor of the masters of Truth who from this place announce to the people the science of this life and of that which is to come! In the words of Paul, 'All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be . . . . throughly furnished unto all good works.'"



THE NEW WALDENSIAN CHURCH IN ROME.

While the Waldensians were thundering *Forte Rocca*—the Italian translation of Luther's "A Mighty Fortress is our God"—in their new temple, Mgr. Salotti was denouncing them before a handful of the "faithful" in the neighboring parish Church of San Gioachino for daring to open this heretic church in very Rome.

Brief American Notes. Mr. R. A. Long, of Kansas City, has **pledged $1,000,000** to the missionary and educational interests of the Disciples of Christ churches, provided the denomination raises $5,000,000 in addition. Coincident with the raising of this fund efforts will be made to enlist 1000 new workers for the missionary field.

There is a feeling that the Roman Catholic Church has been, to a considerable extent, the beneficiary of neo-Catholic tendencies in the Episcopal Church. The *Churchman,* however, reassures us categorically as far, at least, as the American Episcopal Church is concerned.

"We know," it says, "that there are more **Roman Catholic clergy desiring to enter our ministry** to-day than clergy who have gone to them from us in a generation. We know that hundreds of persons, baptized in the Roman Church, are confirmed in our Church every year and with no attempt on our part to proselyte."

The *Survey,* the organ of American social workers, has published a social hymn number which contains 110 songs of liberty, brotherhood, patriotism, etc. In the introduction, the editor states that "no hymns of atonement, sin, and sacrifice" have been included because of the purpose "to hold to the sunny way." Many of the socially interested describe their enterprise as "a new religion." It is well, therefore, for Christians to notice this suggestion of a definition of the new faith. It will be seen that it consciously **cuts out the heart of the Gospel**—redemption from sin.

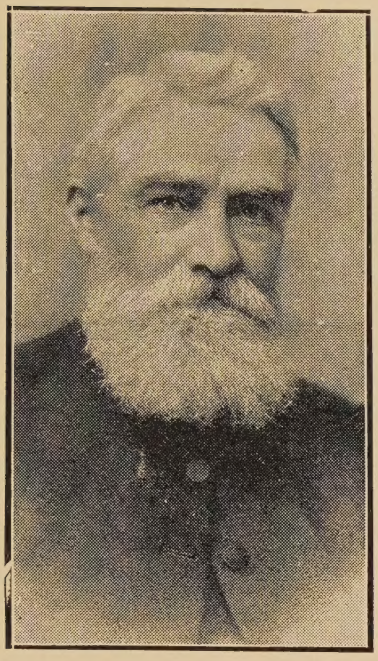
The net **increase in Northern Methodist church membership** in 1913 was nearly 120,000—the largest for many years. The nearest to it during the present century was in 1906, when the increase was 86,232.

Dr. Talcott Williams, head of the Columbia University School of Journalism, affirms that the college graduates coming to his classes who are best informed on world events and international politics are **those who have been in mission study classes.**

During **the quadrennium between the Rochester and Kansas City Student Volunteer Conventions** the number of young men and women in college mission study classes advanced from 29,300 to 40,400. Colleges and seminaries contributed in 1913, $220,804 to missionary objects, the half having been given by students, the rest secured by them from professors and friends. The period between these two conventions also marks the highest number of volunteers—1466—who have sailed to the foreign field. This exceeds the number sailing during the first twelve years of the movement. The total number of volunteers gone to the foreign field since the movement started has been 5882.

Gov. Simeon Baldwin, of Connecticut, is of choicest New England stock and a leading member of the Congregational church. Governor Pothier, of Rhode Island, is a French Canadian immigrant and Roman Catholic. But while Governor Baldwin was active in securing the Sunday sporting law of his state, absolutely refusing to veto it though besought so to do from all sides, Governor Pothier has consistently stood **against the secularization of the New England Sabbath,** intervening with his veto when attempts were made by the Rhode Island legislature to break it down.

The Rev. Edward Peck, who labors **in Baffin's Land among the Eskimos,** has been in Canada recently to get recruits for his mission. He has so won the affection of these people that, when leaving, he was surrounded by both men and women, who proffered him their knives and asked him to cut their flesh very deeply that they might always bear the scars as reminders of their loved teacher. Mr. Peck lives in nearly complete isolation on Cumberland Island. The mails come on a little whaling vessel which visits his station but once a year. Native preachers and teachers, whom Mr. Peck has trained, thread their way to distant and isolated Eskimo settlements all through this northern waste. Mr. Peck has one Sunday school of 190 children gathered in a single snow house. He has received into his home, each day for 224 consecutive days, a different Eskimo family, in order to give them instruction and guidance. He has bap-



REV. EDWARD J. PECK.

tized as many as twenty-four adults in two days.

Six years ago **the churches of Toronto set, as the goal for mission contributions, the sum of $500,000.** At the date of the first Laymen's Movement meetings the mission gifts of the city were estimated at about $142,000. For the last fiscal year they totaled $562,000. A second mark of $750,000 has been set by the Toronto committee of the Laymen's Movement. There are many interesting reports coming in concerning missionary canvassing. From St. Andrew's Presbyterian Church, Hamilton, Ont., we learn that the fifty members charged with the visitation have made their organization permanent. "They seem ready to do almost anything now in the way of church work, though many of them were hardly known before. The movement has discovered them." A cross-roads Methodist church at Brownsville, Ont., delegated eight men to undertake the canvass. They filled out their own cards before starting, with the result that their own subscriptions totaled more than the entire church had given for missions the year previous. The missionary contributions jumped from $200 to $900!

Dartmouth College has formed a mission organization—with Prof. Benj. Marshall as president and Robbins Barstow, '13, as secretary—which will secure support from Dartmouth men for **a Dartmouth representative on the foreign field.** This will be Mr. Edward Jahn, direct descendant of Eleazar Wheelock, the founder of Dartmouth College. He will assist Mr. Emrich in the High School at Mardin in Mesopotamia.

The First Ruthenian (Presbyterian) Church in Newark, N. J., has a membership of 147. Two Ruthenian women are preparing to do mission work among these people by a course in the Baltimore Presbyterian Training School.

Dr. Joaquim Silva Leite, LL. D., a graduate of the University of Coimbra, Portugal, coming to Boston to represent the Lisbon Geographical Society at the Fifth International Convention of the Chambers of Commerce, has been induced to take charge of a flourishing Portuguese Baptist Mission work in Fall

DR. J. R. SILVA LEITE.

PART OF PORTUGUESE SUNDAY SCHOOL, FALL RIVER, MASS.

By courtesy of Missions.

River. Doctor Leite, who was an active Protestant in Portugal, introduced the Y. M. C. A. into his University and the Boy Scouts into Portugal. He is a scientist and student of politics.

One of the most Christian enterprises of the United States government in the Philippines has been the **establishment of model prisons.** The great agricultural prison in Ramon, on the Island of Mindanoa, is an openwork structure with hardly the appearance at all of a place of confinement. The inmates work all day on an immense farm, there being scarcely ever an attempt at evasion. The industrial colony at Iwahig, on the Island of Palawan, is another humane correctional institution. At the Bilibid prison, Manila, there are 3000 inmates, every mother's son of whom is learning a trade. After from two to four years' training they go out, sure of a livelihood, as cabinet-makers, basket-makers, engravers in gold and silver, etc. One cannot but contrast these cheerful hives of self-respecting industry with the gloomy English prisons such as Oscar Wilde pictures in "The Ballad of Reading Gaol," or with the chain gangs of our own South.

One of the most encouraging results of the Anti-Saloon Jubilee Convention in Columbus, Ohio, last November, was the formation of a league of prayer, **"The Prohibition Prayer Chain."** All those adhering thereto agree to pray daily for the speedy national constitutional prohibition of the liquor traffic. "Make a chain; for the land is full of bloody crimes, and the city is full of violence," said the prophet, and his words were reëchoed in an eloquent speech by Mr. Wooley. We have God's promise of the removal of mountains in answer to believing prayer. We know no other force able to remove this Alp from the nation's breast. "Behold, I am against thee, O destroying mountain, which destroyest all the earth, saith the LORD." Those wishing to join the League should send their names to Dr. H. H. Russell, Westerville, O.

There is a **Presbyterian Sanatorium at Albuquerque,** N. M., which has done a good work in restoring ministers, broken in health, to their fields of labor.

There are now **ten university pastors of the Presbyterian Church** giving all

their time to students, and fourteen others giving part of their time. They work largely in state universities. The number of students uniting with the local churches in the last year reported was 796; in Bible classes, 3459; planning to enter the ministry, 58; to undertake mission work abroad, 66. The Presbyterian Church in Madison, Wis., which ministers to Presbyterian students at the University of Wisconsin, reported 61 students uniting with it on October 5, 1913, and 55 more on November 2. There are 147 students in the pastor's Bible class.

The Missionary Education Movement announces summer conferences at Blue Ridge, N. C., June 26-July 5; Pacific Grove, Calif., July 3-12; Silver Bay, Lake George, N. Y., July 10-19; Estes Park, Col., July 17-26; Lake Geneva, Wis., August 4-13. The purpose of these conferences is to train leaders in the churches for the United Missionary Educational Campaign of 1914-15. They have been so effective that a pastor can even say: "The presence of members from my church at these summer meetings has transformed the life of my church."

An Ecclesiastical Tangle. A curious commentary on the conflict between the different elements in the Anglican church can be found in the last report of the Missions of the American Episcopalian Church. There is a Protestant Episcopalian mission in Roman Catholic Mexico. Numbers of Mexicans have been brought into its communion.

"These have come to us," so the report states, "not only by attraction, but also by a strong repulsion. They come to enjoy a larger freedom, but they do not always come in the glad and confident spirit of freedom. With the old memories that still haunt them there come fears and suspicions lest they be again led back the way they came. Like our own religious ancestors of 300 years ago, they look with suspicious dread upon anything that reminds them of their old religious life of superstitious darkness. The very symbolisms of the Church are as the ghosts of former idols: and any attempt towards mandatory discipline is a repulsive suggestion of the chains of a hated priestcraft. While clinging to the claim that they are Catholic in inheritance of faith and orders, and strictly refusing to be classed as 'Protestants,' their spirit and attitude towards the Church of Rome are those of an ultra, uncompromising, and often fanatical protestation."

This spirit of protest found expression, we gather from the report, in "a concerted movement of the congregation of San Pedro, who abandoned the services and all save one of the native pastors." The cause seems to have been certain attempts of "an advanced school of churchmen" to introduce various "Catholic" innovations. Memorials on the subject sent to the Episcopalian Bishop, drew from him a long statement in which the use of holy water, of the crucifix and of the sanctus bell were disapproved, as well as auricular confession and the reservation of the elements.

For the sake of clearness let us summarize. We have here a Protestant Episcopalian mission making converts from Roman Catholicism. Yet these converts refuse the name of Protestants, claiming still to be Catholics. In spite of this, however, they violently protest against the introduction of Catholic practices into their Protestant church by Catholic priests of the Protestant Episcopalian Church.

How it would clear the air if these friends could forget the sixteenth century and go back to that "higher, holier, earlier, purer church" of the first century! Could there be a better name for any church than that which the first believers at Antioch bore?

An Anglican Clergyman on Proselytism. The Rev. Dr. Percy Dreamer, an English high churchman, outlines in *The Constructive Quarterly* various steps calculated to bring the churches into closer unity. He urges first a general abandonment of proselytism, a general disarmament.

"I am quite sure that the principal remaining cause of disunion and uncharity, now that persecution is gone, is the spirit of proselytism. Let every one examine his own mind and he will see that his like or dislike for other churches is largely influenced by the extent to which they mind their own business and leave his own church alone. Indeed, if another church is attempting the loyalty of your own members you cannot avoid, in fact, a state of

war, with all the bitterness and prejudice that warfare involves. An Anglican is perhaps better able to appreciate this from both sides than most other Christians. He knows the force of the argument, 'Why did these men leave us and fill the country with sects? Let us entice back their members and destroy the sects.'

"But proselytizing churches do not increase. We are just learning this from that modern department of knowledge—statistics. And we find our breath taken away by the discovery. . . . . It may, indeed, be that some churches will disappear, but that will never be due to efforts at their destruction from the outside; such efforts would give them a new lease of life. It may also well be that some churches will grow much larger; but such growth will not be due to any hunting for converts from other churches, but to their winning a general love through their very lack of the proselytizing spirit and through the quiet concentration of their members on worship and good works. This may well be the reason why proselytism fails. It is at least a law of God that it does always fail ultimately. Here, too, we have our Lord's own words to guide us; there was that in the proselytizing habit which excited His deep scorn, which roused Him to one of His most biting ironies, when He denounced the Pharisees who compassed 'sea and land to make one proselyte.'"

Notes from the North. The Rev. F. G. Stevens, a Methodist home missionary in the Northwest of Canada, tells in the *Missionary Bulletin* of a band of a hundred Indians, who, as a body, have undertaken to live the Christian life, although without white leadership or instruction. One of the number, Adam Fiddler, undertook their spiritual direction, praying with the dying, blessing couples at wedlock, and dedicating the newborn to God.

"All this was done in humility and in the knowledge that he was not ordained by any church, but was acting for the best under the circumstances."

The people under his direction had built a log church with bell and flag where they gathered for worship.

Mr. Stevens tells of another Indian preacher in the Northland, trained at the Brandon Industrial Institute, with heavy pastoral duties among his red brethren, whose salary is a little more than the expense of the freight on the goods he needs for himself and family. He hunts and fishes and traps fur—a splendid practical example of thrift and industry to his people.

Ex-Governor Brady, of Alaska, himself a former Presbyterian missionary, reported at the last Lake Mohonk Conference on the results of the late Dr. Sheldon Jackson's experiment with reindeer in Alaska. Years ago, this devoted home missionary was traveling in a revenue service cutter on the far northern Pacific coast. When the vessel dropped anchor at Cape Prince of Wales, the natives rushed onto the ship and made for the swill casks to try to get remnants of the crew's food. Doctor Jackson conceived the plan then and there of importing reindeer to supply the Eskimos with means of livelihood. Some Christian friends gave him $5000 for this purpose. After many difficulties and much disparaging comment from those who "knew it could not be done," he finally was able to place 700 reindeer among the Alaskans. This was in 1902. The last report announces the existence of 54 different herds with nearly 40,000 reindeer. The Eskimos own about 63 per cent of these, and earned with them last year some $45,000. The creatures live on moss and provide milk, meat, skin-clothing and motive power. We have, affirms Ex-Governor Brady, a possibility of raising millions of reindeer and supplying our markets with delicious meat. The Eskimos' ambition has been aroused by this new venture, and the younger ones are seeking education.

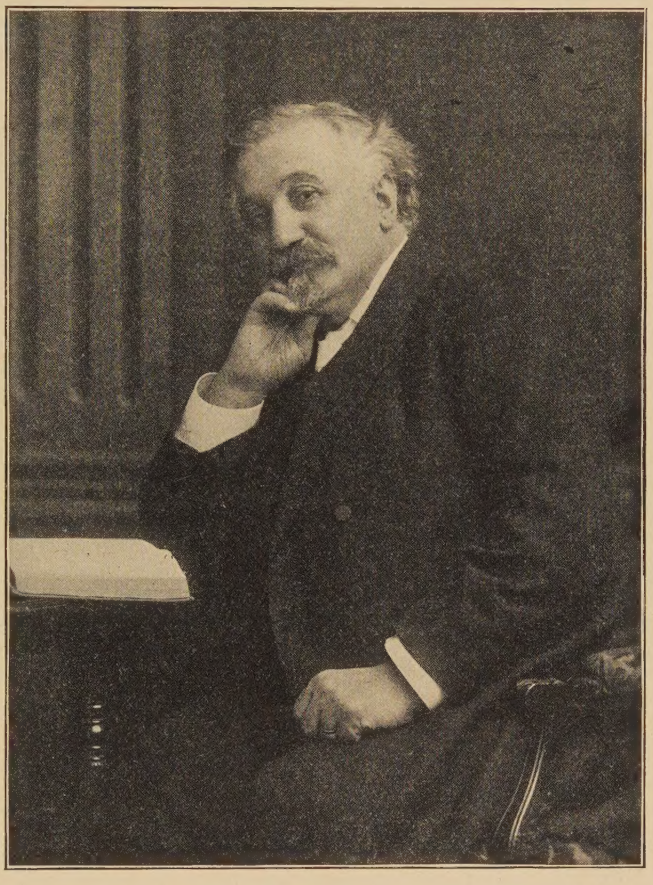
A Romanist Tribute to Christian Mission Work in Ireland. The late Mrs. Smyly, of Dublin, initiated the work of Bird's Nest homes and schools for the neglected children of that city, which has rescued thousands of little ones and made of them respectable men and women. It is interesting to get from the *Leader,* the organ of the Dominicans and supporter of the notorious "Catholic Association" for boycotting Protestants, the following confession:

"The reports of these Souper* schools from the business point of view are interesting documents and fill one with admira-

*The word "Souper" is an insulting epithet applied to Irish Christian workers.

tion for the great Souper organization which relieves so much distress in Dublin and for the splendid business capacity of its organizers. We Catholics have neglected this side of our business—our duty. We may or may not have been ignorant of the extreme poverty of our very poor, but we must confess we have neglected them.

"The Soupers for the past fifty years have been in daily touch with the poverty of these poor, neglected people. They have visited them in their homes. They have followed them to prison, to the police court, to the workhouse, and to the lanes and alleys of our cities. They fed them. They clothed them. They gave them employment. They built large schools to educate their children. They formed organizations, not only in Ireland, but in England, Scotland and Wales, to get funds to relieve their distress and misery and want. The work Catholics should have done, and which they neglected, was undertaken by the Soupers who, by sheer industry, organization, and business capacity, have made it a magnificent success. They have done the work in their own way and according to their own light and they have succeeded."



PASTOR SAILLENS.

Tent Evangelism in Paris. Pastor Sail'ens, of Paris, and a group of evangelical Christians called *Les Amis du Christ,* held tent-meetings last summer near the Porte des Cernes entrance of the Bois de Boulogne, and expect to continue during the coming summer. Much questioning was heard as to the possibility of such meetings in view of the turbulence of the Parisian population and of its hatred against religion. These fears have, however, proved unnecessary. The audiences though sometimes composed of noisy elements have exhibited a deep interest. Sometimes rough fellows have stepped in smoking their pipes and with a sneer on the face. But after listening for a few minutes they have put away the tobacco, taken off their hats, and tried to join in the singing. More than 500 have asked for prayer during the last campaign, and 180 confessed Christ, most of them former Romanists. The workers affirm that the people of Paris seem at present very accessible to the Gospel. They are tired of atheism and have little confidence in the Roman Church. Among Pastor Saillens' helpers has been Senator Réveillaud, a gifted lawyer and politician, whose whole heart is in the people's evangelization. Pastor Saillens preaches "The Whole Christ in the Whole Bible," in the face of the Unitarian tendencies which have of late been paralyzing French Protestantism.

His summer Bible courses at Morges, on Lake Geneva, are largely attended by evangelical Christians from France, Belgium, Switzerland, Italy and North Africa. This group supports its own missionary, Miss Yousouf, a Persian lady, among the Moslems of Bougie, Algeria, and the work has been greatly prospered. The people in the villages in the neighborhood of Morges crowd in, day after day, to attend the meetings held in a large tent seating 2000.

Brief Notes from Abroad. More and more is the **divergence of present-day scholarship from the Higher Criticism** of the past forty years becoming obvious. Thus, Hugo Gressman has published a work, "Moses and His Times" (Goettingen, 1913), in which he describes Moses as the founder of the Israelitish religion, and the Decalogue as the catechism of the Hebrews in Mosaic times. The narrative of Genesis, he insists, antedates Moses, and that of Exodus, Leviticus and Numbers, far from being post-exilic, goes back to Moses' time.

In the recently published autobiography of the Jesuit Father Tyrrell, one finds **the severest strictures on Romanism.** Of the Jesuit College in Malta, Father Tyrrell wrote:

"I was unutterably shocked and disgusted by the general tone of the community; by the utter absence of all I had expected to find and the presence of much that I should have thought incredible." (Vol. I., p. 183.)

And again:

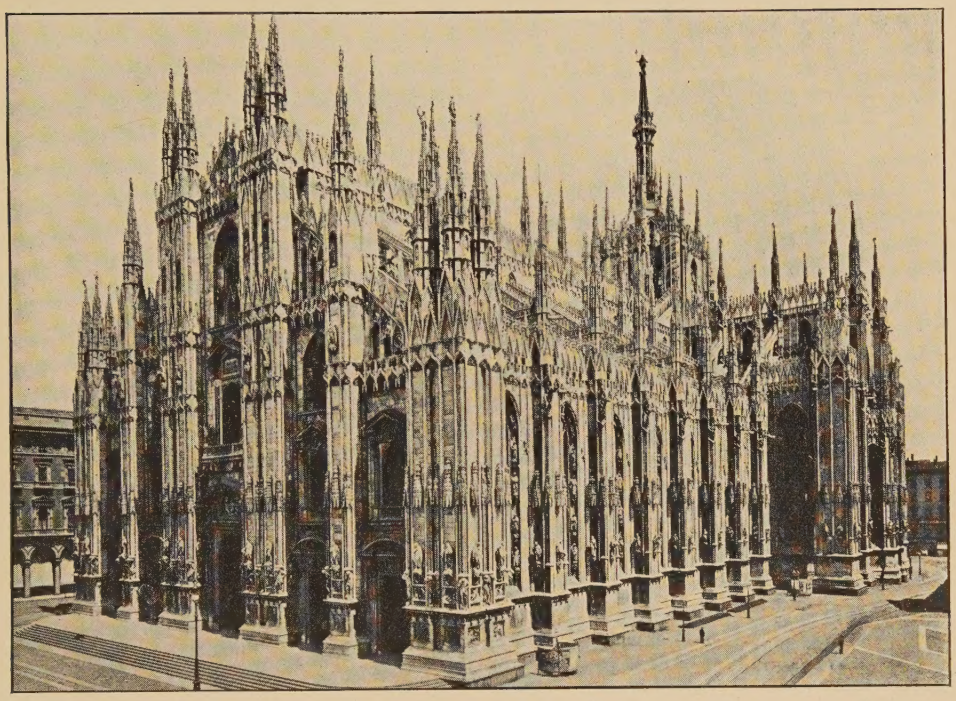
"The old ultramontane Jesuitism is doomed. Nothing can save it, thank God!" (Vol. II., p. 355.)

M. Pourésy is a Protestant French purity worker. He seeks especially to influence young men in the army. Writing in *Relévément Social* he describes a recent two weeks' campaign in which he addressed eight different audiences of soldiers aggregating some 8300 persons. The lecture at Mauberge on personal purity and respect for women was presided over by General Desaleux, surrounded by nearly all the officers of the garrison. The refectory was packed with men, sitting or standing. The attention was close in the extreme and at times the men seemed greatly moved.

An appeal has been issued by representatives of the Swiss churches to all the Christian churches of Europe, asking them to send delegates to **an anti-armament congress at Berne.** The document opens with reflections on the hideous waste of life in the Balkans (300,000 men mowed down on the battlefield or dead in hospitals). It then describes the dreadful dangers of an armed peace in which 4,200,000 men in the great states and 800,000 in the minor nations, are constantly ready for action. It affirms that the yearly expenditures for military establishments and for interest on war debts, together with the sums which are withdrawn from productive enterprises by the interning of such armies of men in garrisons, amounts to twenty billions of *francs* at a moderate estimate. It points out how even the Middle Ages had their "truces of God" and how imperative the need of a similar institution to-day is. And it urges the churches, forgetting the barriers which separate them, to send their delegates to consider what, under the influence of the Spirit of God, they can do as churches to promote the spirit of peace and justice and to arrive gradually at a diminution of military expenditure and, with this, of the risk of war.

The Constantine celebration at Rome closed on the last of the year with a solemn exposition of the famous painting of the Madonna attributed (falsely) to the brush of Luke the Evangelist and with the dedication of a new basilica near the Milvian Bridge.

A writer in *La Luce* describes a superstitious ceremony which is performed in the great cathedral of Milan every first Sunday in May. This is the **function of the Holy Nail.** In a niche high up in the nave of the cathedral is preserved a large nail, alleged to be from the Cross. On the May morning a priest is put in a willow basket, and by means of pulleys and cords hoisted up to the high niche whence he takes the relic. He is then slowly lowered to the great altar. The Holy Nail is there exposed in the midst of candles, mass is said before it, and



MILAN CATHEDRAL.

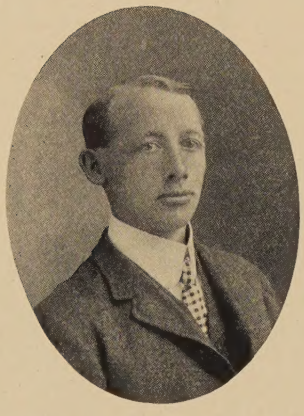
during the whole day it remains visible for the veneration of the faithful. At dusk the willow basket and cords are utilized by the priest again to restore the nail to its accustomed niche.

The controversy which the Bishop of Zanzibar has set in motion in the English church over the participation of two Anglican bishops in a communion service in **the Scotch church at Kikuyu, Nyassaland,** is giving this unknown mission station an unusual, and on the whole unpleasant, advertisement. But there are nobler memories attaching to this African village. It is there where the Church of Scotland missionary, Dr. Clement Scott, died. From his deathbed, knowing that he was to die, Doctor Scott got up and baptized Philip, the first convert to Christianity in Kikuyu. Then the natives refused even to dig his grave. Another of this same mission was Wm. Affleck Scott, a missionary-physician, who sucked the virus of diphtheria from a child's throat and died at thirty-three years of age. "I don't hold by missions," remarked a planter of the neighborhood, "but there was one man, Affleck Scott, and he *was* a man. Do you know what I've seen that man do? I have seen him swimming over the Shiré River three times, when it was in flood, to visit a dying nigger!"

The Bishop of Zanzibar would not sit down to the Lord's Table with these children of the Father. Is he sure that he is worthy to sit beside such men?

An Episcopalian correspondent quoted in the *Churchman,* **in discussing the Kikuyu controversy makes this point:**

"In May last the C. M. S. (the missionary society of the evangelical and Protestant churchmen in the Anglican church) issued a special appeal for £100,000. By October they had received that sum. Less ambitious, the Society for the Propagation of the Gospel (which represents the ritualists on the foreign field) issued a challenge for £20,000 which has so far realized £6800. It is a comfortable policy to complain with anger that the men we don't send out, who are paid with the money we don't subscribe, do things we don't like. But it is not very heroic, nor is it business-like."



ADOLPH KRUG (MOUNT HERMON '00).

From German West Africa. Two letters from the Kameruns report great developments. Mr. Adolph Krug says:

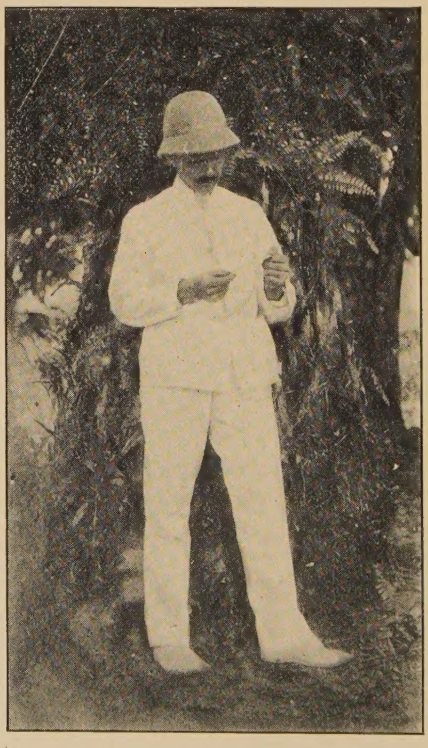
"Both church and school work is growing at a wonderful rate, so that we have 1600 church members in good standing. In our seventy-three village schools last term there were 4200 pupils. Roman (Catholic) competition is an irksome factor though we are holding our own well."

Mr. George Schwab, after recalling that he is a "Hermonite" and after despatching his acknowledgments for the RECORD OF CHRISTIAN WORK, that "mouthless thing which talks its talk to the white man," continues:

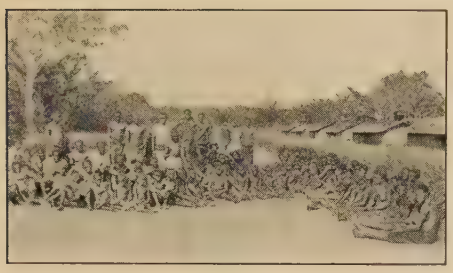
"Only a bit over half a generation ago the Bulu, armed with trade guns, marched to the coast to rid the land of whites. Witness the power of Christ's Gospel! On a recent communion Sunday at one of our interior stations the forests gave up their dwellers to the number of 8100 by actual count! These were they 'whose garments were washed white with the blood of the Lamb.' And on the same Sunday at an outstation which had been opened to relieve the pressure on the workers at the main station, were gathered 5000 more, this work having been built up in the brief space of a year! Floods, not showers, of blessing, these!

"We have some 4500 pupils in the village schools in connection with the station. The most discouraging feature of the whole work is its very success. One lone white man with the future of part of a large tribe on his hands! . . . . Only a few years ago we had to pay reluctant fathers for the privilege of teaching their sons. To-day I dread a trip to wild parts. I'll be hounded and tortured everywhere by the haunting wail in its pleading, eager wistfulness: 'Where is our teacher?' 'Where have you left him who is to take away our shame?' 'Is Sunday (i.e., the Gospel) to pass us like a man on a machine (a bicycle)?'

"One incident will show the Gospel hunger. I had gone ahead of my carriers. We were passing through country (swamp and forest) unfamiliar with the sound of Jehovah's name. While I was sitting in a palaver house waiting the arrival of my boys, a rubber and ivory caravan *plus* the villagers gathered about me. The headman of the village was there also. 'Ya! now has the Son of God come to us.' (How often is the poor missionary confused with Christ by unknowing Africa!) 'Now shall he fill our hearts to overflowing with his words.' I tell a few simple facts concerning the things of God. Then I arise to go on. 'But you have not told us all! That was not all! Tell us more!' Again



GEORGE SCHWAB (MOUNT HERMON '02).



Natives blocking the missionary's further advance until he has "made Sunday" (held a meeting) for them.

I begin and end. 'But there is more?' 'Yes, much more.' 'Then why do you refuse to tell it us?' 'I must go on now.' 'Ya! if you have not the power of longer waiting here then will I show you the path (accompany) and we can talk a talking as we walk.' And for nearly three miles that headman walked and trotted at my side, the while asking about 'the path of life.' He, in one form or another, is legion."

Flood Tide in India. The Rev. D. J. Schutz, of the American Methodist Mission in the Ballia district (eighty-seven miles northeast of Benares) has baptized in the last year 1027 persons, representing sixteen *whole* villages, and reports 3000 more Chamars as ready for baptism. A police officer reports to him the thoroughness of these mass conversions:

"Formerly these people were thugs and thieves and gave us endless trouble. Now they live honestly and we have much occasion for praise (of them)."

Exhorters and pastor-teachers who, a few years ago, were buried in superstition, idolatry and illiteracy, are to-day teachers of others. One man, Chikares, has won over 200 souls to Christ.

"Indeed," says Mr. Schutz, "what is winning Ballia district to God is not so much our preaching as the testimonies of these simple converts. In my opinion it is the spoken and living testimony of Indian Christians which will ultimately win India for the Kingdom. Poor, these Christians give; ignorant, they know Jesus, testify and pray to Him; saved from idolatry and the old heathen life, they are joyful and at peace and have become saviors of others; persecuted, they remain faithful. I have seen the blood stream down the bodies of many who have been beaten without cause; I have seen others incarcerated under false charges; I have seen a village school unroofed, books torn up, slates broken, scholars and teachers driven off amid threats; I have seen nearly every form of persecution that deviltry could devise tried on these Christians, and not one, Demas-like, turning back."

The Rev. Charles E. Parker writes from South India, where there is also a great revival:

"A few years ago there was not a Christian song to be heard anywhere in this region. To-day, all along the highway, the people are singing praises to God. The old unwholesome songs have been lost and forgotten. The man is singing at the well; the women are singing at the mill, and the farmers are singing in the fields. The family altar is being established everywhere."

Tsinanfu, Shantung, is a garrison town with 7000 soldiers in residence. By means of a gift from the Arthington Fund **a Soldiers' Institute** has been opened this year for the use of the troops. This Institute consists of a large hall, hung with maps and pictures, and reading, recreation, reception and class rooms. All current expenses are met by subscription.

General Chin, in speaking at the opening, emphasized the fact that it was the Christian Church to which had come the kindly thought of building and equipping the Institution. And then he added that he looked forward to a time when religion should have taken such hold on the lives of men, and when there would be such a good understanding between the nations, that there would no longer be need for soldiers and armies.

It is estimated that in twenty-one years about 50,000 men will have served their time with the colors at Tsinanfu and will be scattered through the towns and villages of the provinces.

Educational Needs. The claims of Christian education press on the home church from all sides, but there are certain openings in this line which seem especially promising for investment. An appeal has been launched for a Union Women's College for Central China. In the Yangtse valley there are nine colle-

giate institutions for Chinese men, and not a single one for Chinese women. Yet there is a deep thirst for education among Chinese women of all classes. It is, for example, a not uncommon sight to see in the government schools of the great cities grown women, of from twenty to forty, seated on benches with the little children, patiently bending over their books and slates. Those who have acquired preliminary education must go to Japan and America for higher education. Residence in America does not, however, work out as satisfactorily as one would imagine. The young Chinese women become more or less denationalized and do not easily re-adapt themselves to useful life at home. A college in the field would save the expense of Western education and obviate its disadvantages.

Nanking is suggested as the best site for such an institution, since it could be affiliated with Nanking University, and could utilize in a certain degree the libraries, apparatus, and teaching force of the men's university. A half-million dollars would give a satisfactory college for the training of the daughters of the Chinese Christian churches, and of many more who might be won by it to the Church.

It is important that such institutions be started in China. As time goes on they will attract the financial support of the Chinese themselves. All signs point to a tremendous religious and intellectual renascence in China and the women cannot be left out of the calculation in preparation for it. The college now appealed for would give the usual college course, normal training, medical training, domestic, kindergarten and musical instruction.

In Egypt Also. The United Presbyterians plead for a Christian University in Egypt which would serve for the 24,000,000 people of North Africa. They would plant it in Cairo, face to face with the El-Azhar, the greatest Moslem educational center in the world. The United Presbyterian schools in Egypt constitute one of the most valuable assets of American missions. A well-equipped university would be the crown of this system. It would educate the leaders of the Protestant community in Egypt. It would minister to the 670,000 Copts. It might, in time, attract the loyal support of these shrewd natural money-makers of the Nile valley.

Work Among Human Refuse in Japan. There is an Episcopalian church in Tokyo, called "The True Light Church," which is carrying on a strikingly successful rescue work. Mr. Sugiura is the pastor. A Reformed Union has been in existence since 1907, into which has been gathered a large number of thieves, drunkards, and jailbirds. Mr. Sugiura tells thrilling stories of men kept from suicide and murder, and saved body and soul. On the first and fifteenth of the month meetings are held in which the reformed men themselves preach.

Mr. Kagawa, a Presbyterian, is carrying on a similar work in the Shinkawa slum in Kobe, a quarter without parallel for poverty, disease and dirt, for lepers, criminals, prostitutes, beggars, the blind and the deformed. The death rate here is nearly six times the average for Japan. Murders and brawls are common. Yet in this unpromising field a church of fifty Christians has been won, many of these being persons of unusual activity and spiritual power. The Sunday morning worship is held at five o'clock as the only really quiet time in the day! Mr. Kagawa and his converts preach on street corners on Sunday mornings and evenings, and hold evangelization services nearly every night in the week. There are also philanthropic features—free lodgings, a small hospital, help at funerals, a cheap eating place, a night school, a sewing school, and a salvation band, but these things are not considered substitutes for the Gospel.

"Jesus Christ crucified for our sins and raised for our justification," says Mr. Myers, "as the only way of salvation is insistently preached. This is transforming the lives of the worst men and women in the whole world. Think of a prayer meeting with fifty persons present and as many as forty voluntary prayers. Naturally there are lapses, but those who fall can never go back to their old life again. They repent and return."

Mr. Kagawa lives down in the heart of this Sodom, sharing his food, his clothes, his time, his all, with the vicious and distressed.

Brief Mission Notes. Mr. J. L. Hart translates for the *Foreign Mission Journal* **a flyer which has been distributed widely in his section of Brazil** by Catholic priests. It is in the form of a time-table "starting from the station of the sects and of the Perdition (i.e., Salvation) Army." It reads:

NOTICE.

1. The train starts early every day and at all hours.
2. There are only three stations—unbelief, impiety, and hell.
3. Tickets in the form of Bibles, tracts, coupons with or without bread and meat, are given in all the above-mentioned offices with the privilege of going to the end of the line.

The **Hebron Bible Institute in Venezuela** is fitting Latin Americans as evangelists in Spanish-speaking countries. At present there are five choice men from Porto Rico and four Venezuelans in residence. While the school is a faith enterprise it is a works enterprise as well. After ten years of residence it has replaced an old ruined building with an entirely new one and a good start has been made on the cultivation of its 500 acres of land. The students contribute by labor towards the improvement of the home and farm, and towards self-support. The value taken out of the ground in stone, lime and building material equals the contributions from outside. It is expected that within two or three years there will be some fifteen graduates occupying as many central towns in Venezuela as evangelists and colporteurs.

Mr. Arnold Hughes, of St. John's College, Cambridge, has gone out to Hongkong to take charge of **an Anglo-Chinese school.** This is to be established by the Chinese Church itself—i.e., by a committee, the members of which are largely drawn from Chinese churches in connection with the L. M. S. The Arthington Committee have promised the new school a grant for five years to tide it over its initial difficulties. After this it will be wholly financed, as well as managed, by Chinese Christians.

MR. ARNOLD HUGHES, M. A.

Practical outside testimony to the value of missions comes from South Africa. The Witwatersrand Native Labor Association, which supplies labor to the South African mines, has representatives of all the mines on its board. The chairman of the Association has recently contributed £500 to the erection of mission buildings.

A little **mission at Conakry on the Guinea coast,** with outstations at Los, Dubieka, Rio Pongo, and Rio Nunez, is presided over by the Rev. Mr. Farquhar, an Anglican clergyman from the Leeward Islands. This mission was established fifty-eight years ago on the Barbadoes Islands, by ex-slaves whose forefathers had been stolen from the Gulf of Guinea and who felt it incumbent on them to provide the people of their own tribe in Africa with the Gospel.

The **first student volunteer from Italy,** Dr. N. de Pertis, sailed November last to work in the Swedish mission in Eritrea, on the African side of the Red Sea. This mission is seeking to extend itself into Abyssinia.

A writer in *Les Missions Evangéliques,*

describing **evangelization work in Madagascar under the French rule,** remarks:

"We stopped at Mampikomy until we got our *'autorisation de prier'* (permit to pray). The necessary figures were collected and then we waited patiently until the arrival of the official paper."

Mr. Davis, secretary in charge of **the Y. M. C. A. in Constantinople,** announces 481 members at the end of the first three months after organization. Sixteen nationalities are represented. With only two small hired rooms for classes there are yet 285 students in the night school. So anxious are young men to attend that they are willing to stand when all seats are taken. All but two of the sixteen classes are taught by volunteers. Various firms pay the fees of employees wishing to attend. The Association has the cordial coöperation of the Greek Bishop of Pera, of a leading Roman Catholic priest of Constantinople, and of certain Turkish gentlemen of prominence. One suburb of the city has offered to furnish a building and athletic grounds for a branch Association, and this is not the only quarter making application for a local Association. In short, doors of opportunity are opening on all sides for this type of work in this great Moslem center.

The International Committee has appointed a secretary for Adana, a city in Cilicia which has taken on new life, thanks to the railway enterprises of Asia Minor. The need for an Association is great as the saloon is getting hold of young men, Turks as well as Armenians. An English gentleman has offered £1000 on condition that £200 be raised in Adana and £2000 in England and America. Contributions for this object may be sent to the American Board, 14 Beacon Street, Boston.

During 1913 the **Gospel was preached at centers of dangerous Moslem fanaticism,** such as Jiddah, the port of Mecca; Yenbo, the port of Medina, Mershed and Kerbela, Persian centers of pilgrimage.

It has been insisted that a very complete equipment in Moslem erudition is necessary for successful work among Mohammedans. This is doubtless true for those engaged in certain phases of the propaganda. On the other hand, various missionaries of the Reformed Presbyterian and Egyptian General Missions have discovered that **a constructive Gospel message, unmixed with Mohammedan controversy, is the best agency for teaching the masses of the unsophisticated.** These know almost as little of the Koran as of Christianity, and listen without violence or objection to Christian preaching.

Dr. S. J. Chuan, now studying sanitation in the United States, was some years ago visiting Tibet in company with Mr. Chang, later minister to the United States. Mr. Chang is not a Christian, but when he saw the miserable conditions under which Tibetans live he remarked: "If we are **to save these people we must get Protestant missionaries into this country."**

According to Miss Annie Stocking—in the *Moslem World*—there is **no temporizing with Mohammedanism in the Presbyterian Mission Schools in Persia.** These schools have been organized primarily to make Christians, yet this fact does not seem to frighten Moslems away from them. Of more than 1000 such in attendance 700 are paying tuition fees. All are required to study the Bible and in only three of the thirteen is Friday (the Moslem Sabbath) given as a holiday. Miss Stocking tells a good story of one of the missionaries in Resht who was summoned before a magistrate. The following dialogue developed:

Official.—"We hear that you have been inviting Moslems to become Christians."
Missionary.—"It is true."
Off.—"Whom do you invite?"
Miss.—"I invite you, sir."
The official gave no more trouble.

The Canadian Mission Industries at Rasalpura, Mhow, India, manufacture Indian rugs and carpets; also furniture for houses, offices and churches. The weaving department produces hand-woven silks and cottons of excellent quality, shirtings, trimmings, ginghams, honeycomb bath-towels, sheets, table cloths, napkins, *saris,* etc. Special attention is given to contracts for hospitals and other institutions.

There are about **800,000 Bodos in North India,** between Assam and Nepaul. Mr. Bechtold has translated the Gospels, Acts and some of the Epistles into their tongue. News now comes that more than a thousand of these simple Bodo people have been baptized.

The Pwo Karens of Burma have recently pledged $9000 for the construction of a building to be used as both school and church.

Miss Susan Haswell at Ahlone, Burma, urgently **seeks financial aid for her orphanage,** the only Protestant one in Burma. Needy boys and girls are well cared for in this institution and developed into self-supporting men and women. The government has designated $5000 for the new plant, but this will be forfeited if an equal amount is not subscribed.

Miss Jeter, of the Southern Baptist Mission in Pingtu, China, reports **growth of the church in numbers, self-support, knowledge of the Word and in a higher standard of Christian living.**

"Some of the finest Christian characters I have ever known live here in Pingtu. Never before have the Chinese Christians seemed so anxious to study the Word of God. There are now fifty Baptist churches in the country and 115 country schools. At each of these places is a Sunday school and regular preaching each Sunday. Of the 150 boys in the Mission Boarding School all save four are Christians. Groups of these school boys go out every Sunday afternoon and preach in the near-by villages."

There are **110 kindergartens in Japan under Christian auspices.**

Messrs. Hylbert and Jones, of the American Baptist Mission in China, have conducted **evangelistic services among the fishermen of the Chusan Islands.** There are about 5000 fishing boats engaged in this industry. Meetings have been held morning, noon and night in a large hall and open-air meetings on the seashore. The sales of Gospels ran to 2500 and the number of tracts given away, 14,000.

Four Canadian Methodist missionaries report **visiting forty-four Japanese villages** in a recent tour, distributing tracts from house to house. They carry a big megaphone and, entering the village, summon the people with it, following then with song and a short sermon. In passing along country roads they invite farmers working in the rice fields to meetings, in a similar fashion. One of the best texts for interesting these farmers they find to be the ordinary advertisements of Massey-Harris farm machinery.

"We hang these up on the wall and tell the farmers that these are the machines we use in doing the same work they are doing, and at once have their attention riveted. Then we explain that though the farm implements vary in different lands, it is the same God over all Who sends rain and fruitful seasons, filling our hearts with food and gladness."

In Java there are more than 24,000 living converts from Islam to evangelical Christianity. There seems to be much ferment in the Moslem community. A great popular organization, the Sharikat Islam, has been formed and holds immense congresses. A missionary in Java writes that greater changes have come into the minds of the Javanese in the past year than in twenty-five years. "We stand before a new epoch."

DR. LONG OF LIMERICK.

Some of the bravest Christian pioneering of the present time is going on, not in the Far East, or in the Mohammedan world, but in Ireland. The Hunan anti-foreign fanatics of twenty years ago constituted a dangerous mob to face, but not more dangerous than the bitter and ignorant Irish Catholics of Munster. The man who has gone single-handed to them to give them the Gospel and has downed their opposition by the polemic of sheer kindness is one whom the Christian world ought to know more of.

J. John Long, M. D., is himself an Irishman—the initials have a specifically Irish resonance—the son of an eminent clergy-

J. John Long, M. D.

man of the Church of Ireland. Back in 1891 he started in to practice among the sick poor of Dublin under the auspices of the Dublin Medical Mission. For six years he labored in the desperate Dublin slums and made such a record that when the Irish Church Mission opened a medical mission in Limerick he was the natural choice of the committee for that perilous enterprise.

Limerick may or may not be considered a Christian city, according to one's definition of Christian. Long was told that if he spoke of Christ's Gospel to the people of the place he would, some fine day, be found floating in the Shannon, face downward. In Christian places one does not generally run such risks. In Christian lands the documents of Christianity are honored and read. In 1907, 1908, 1909, a search for Bibles and New Testaments *approved by the Church of Rome* was made in various cities and towns throughout Ireland and not a single copy could be purchased in any bookshop of Drogheda, Wexford, Clonmel, Wicklow, Balbriggan, Mullingar and a host of smaller places. In only a few shops could they be found in Dublin, Cork, Limerick and Galway. In Kilkenny, Athlone, Tralee, Killarney, Listowel, only one copy of the Bible or New Testament could be obtained in each town. In some instances it was offered at a reduction as "the Bible was never asked for." Doctor Long estimates, after long personal observation, that not one per cent of the people of Limerick have had the New Testament in their hands. Yet this city of 38,151 persons boasts, besides its ample supply of Catholic secular clergy, five varieties of monkish communities—Jesuit, Augustinian, Franciscan, Dominican and Redemptorist.

In the early part of 1898, Doctor Long, after a discouraging six weeks' search for a suitable location, opened his dispensary.

"Having nailed up outside a small notice board giving the hours of free attendances, we opened our door and awaited results, in full confidence that God, Who had guided and provided for us so far, would also bring us into contact with needy souls and send us patients. We were not disappointed. Patients commenced to come from the first and, week by week, the attendances steadily increased. There were 67 registered in February and the number rose to 441 in March. They also commenced to come in from the country round about. And as one dealt with these poor souls, one became conscious of the terrible spiritual darkness of the mass of the people. News of the work spread among the poor. They came in increasing numbers and showed no resentment against us for our efforts to lead them to Christ. It was a great joy for me to stand amongst them and tell them about Jesus, His life and death, His resurrection and ascension, and to encourage all to look to Him. Those who came appeared greatly interested. I received many expressions and tokens of their gratitude. They came again and brought their friends and these again brought others. Our waiting room became inconveniently crowded. In May and June there were over 1000 attendances registered each month!"

One is surprised that Doctor Long should have been left undisturbed as long as he was. The storm, however, finally broke upon him with accumulated fury on the 24th of September, nearly nine months after the dispensary's opening. A Redemptorist monk appeared one morning in the waiting room shouting: "This is a souper's house. All Catholics must leave."

There was an immediate uproar. Doctor Long requested the disturber to go. He continued outside, kicking the door and shouting, "No Catholic is to go in there." A few days later Doctor Long was obliged to seek police protection. On Sunday, his mission was denounced in all the Roman Catholic churches in Limerick. At the close of one of the services, the congregation was requested to stand, raise the hand, and repeat: "I protest, in the sight of God, against the attack which has been made upon our religion. I promise never to attend Doctor Long's dispensary myself and to prevent whom I can from attending." The mission was watched. A priest, dogwhip in hand, rode up and down the street in front of it to intimidate any from entering. Bishop O'Dwyer made it a reserved sin for any Romanist to attend the dispensary—that is, so terrible a sin that no priest in Limerick could pardon it. Any who wished absolution would have to go to the bishop himself.

Whenever Doctor Long went out he was greeted with abuse, stones, and dirt of all kinds. Father Tierney in a sermon declared significantly that "the Doctor might have to exercise his surgical skill in setting his own bones," and it seemed, indeed, possible. A violent demonstration against him was organized. Thousands crowded Thomas Street and the adjacent thoroughfares singing: "We'll hang Doctor Long to a sour apple tree," and "Doctor Long's mother keeps a soup-kitchen in hell." For some weeks forty representatives of a 7000 strong Catholic Arch-Confraternity were deputed to march up and down in front of the dispensary during hours. Those who still ventured to attend did so at their own risk. One confraternity member went home and kicked his wife so that she was obliged to take refuge in a stable, simply because she had visited the dispensary. Another old man was followed as he went home and his bottle of medicine smashed.

"I was attending a boy with a large abscess on his chest when the priest came in and so terrified his mother that she had to ask me not to call again. Another priest beat a poor woman black and blue with the handle of his umbrella, because I had visited her sick children. Many similar instances occurred, but the people as a whole did not support the priests. In spite of all the opposition, denunciation, and persecution there was again a steady increase in the numbers attending and many heard the Word of Life."

The cry, "Doctor Long," would at any time bring out of the alleys and courts crowds of people who seemed to think they were doing religion a service by shouting, spitting, howling, hissing like demons. Although constantly accompanied by a policeman when on the streets, Doctor Long was not infrequently kicked by some agile churchman. At times crowds of Catholic girls would assemble in front of the dispensary, singing hymns to the Virgin Mary, exhibiting their beads and crucifixes, and shouting threats of the wrath to come to those visiting the dispensary.

If Doctor Long has shown great personal bravery, this is no less the case with his assistants. During the stormy year, 1900, Miss Newton, a nurse attached to the dispensary, made no less than 1212 outside visits. One can imagine what it meant, in the then state of public opinion, to grope about the squalid courts and to climb to back garrets to minister to the Catholic sick. On one occasion, she was assaulted by a priest. The people, however, learned in time to love and trust her. After 1903 the more violent opposition largely moderated. The community had become accustomed to the Protestant doctor's presence. It had come to know the value of his services and better understand his temper and purpose. He was indeed boycotted. During the whole of his life in Limerick he has been unable to hire a public conveyance to take him to the bedside of a sick or dying patient.

In spite of all, however, the work has steadily grown. Mr. Edwin Hare has joined the Doctor, taking charge of the specifically evangelistic work. He spends his mornings in the waiting room, entertaining the patients with Gospel stories, song and conversation. And the patients both profit from it and enjoy it. At other times in the day Mr. Hare goes about the city, visiting the homes, selling Scriptures, engaging in conversation. It is humble work—and dangerous work. He does not escape insult and abuse, yet, according to Doctor Long's testimony, has won his way in a wonderful manner. Many doors are

open to him which were long closed. He sells large numbers of Testaments and Scripture portions.

"My fellow-workers and I have experienced God's presence with us in a very real manner," wrote Doctor Long, at the height of the persecution. "I am assured that the opposition is not directed against me personally, but is a Satanic attack to prevent the spread of the Gospel and the circulation of God's Word among the people."

Satanic, certainly, has been the treatment meted out to those having dealings with the dispensary and especially to those converted to Christ there. Mr. Hugh McCabe, a Protestant, sent for Doctor Long to attend his sick daughter. His door was broken in, his windows smashed. Every time he and his wife appeared on the street they were stoned. His water supply was cut off and he was finally ordered by the landlord to give up his tenement. The daughter herself was attacked on the street and obliged to seek police protection. A rabble attempted to suffocate the McCabes by burning a tar barrel under their broken window.

If Protestants are treated this way by these Romanist Boxers it can be imagined what converts from Romanism have had to put up with. A Mr. Welsh and wife, former members of Catholic societies, dared to attend services in Trinity Episcopal Church. For this they were thrown out of employment, were obliged to put their older children away for safety, and could not leave their home save under police guard. One Sunday morning their house was attacked by a raving mob, all the windows and sashes were destroyed, stones were thrown into the rooms, and threats were made to fire the thatch of the roof. Mrs. Welsh escaped with her baby, by climbing a wall, to a Protestant neighbor. Lately several families of converts have suffered so much from boycott and personal violence that they have been forced to immigrate to Ontario, where they constitute the center of a little colony of Limerick converts who are doing well.

Dr. Long and His Family.

Persecution has not invariably served the purpose aimed at. One old Irish Roman Catholic woman has been converted through witnessing the fortitude and forbearance with which Doctor Long has endured abuse. She came to the conviction through ocular experience that it was he who was living the Christian life, and not his opponents.

Doctor Long reports in latter years a great change in the attitude of the people. They are becoming more independent of the priests. The number of attendances at his dispensary has now reached between 7000 and 8000 yearly. Ninety per cent of these are Roman Catholics. The interest in Christ's message is growing. Certainly the work should receive the prayerful backing of Christians everywhere.

Ireland is a land of spiritual distress. Nowhere are the baneful effects of Ultramontanism more painfully visible. The priest has throttled education in getting control of it. Ireland has twice as many schools and over 3500 more school-teachers than Scotland. Yet while illiteracy is practically unknown in Scotland (apart from Irish immigrants), in Ireland it abounds. As a consequence of defective education the economic interests of the land naturally suffer. Charles Dickens, visiting the island in 1846, affirmed his sad misgiving that the religion of Ireland lay at the root of all its soreness. It is probable that in view of the many economic evils remedied since then, this judgment is truer to-day than in 1846. It is certainly such experiences as those of Doctor Long which have led Ulster Protestants to a grim determination to take up arms rather than to submit to the possibility of a clerically controlled government.

NORTHFIELD SILHOUETTES.

III.

The lad is in his seventeenth year, the eldest of a family of eight children, his mother dying with the advent of the last child. The resources of the family are most meager, but the boy is one who, while possessed of no material resources, has inherited from past generations an indomitable will power, a commendable ambition, and a spirit of perseverance. Here is his story as recently told to a friend:

"I began my preparation for Mount Hermon in the summer of 1910. My grandmother told me about a school founded by the late D. L. Moody, called Mount Hermon School, and she asked me if I would like to go there. I said I should if I could get the money. She told me that I would have three years to get ready in, as I was only thirteen years old.

"I went to school in the winter and worked in the summer to get money enough to enter Mount Hermon. During the summer of 1910, I earned $16, and after I had bought the clothes I needed I had $1 to start on. The next summer I made $32, and after spending $27 for necessities I had $5 to add to my $1 for Mount Hermon. In the summer of 1912, I made $45, and when I left home, February 28, 1913, to go to White Plains, I had $26 saved. I worked eight weeks on a farm and received $40, which, with the $26 already saved, made $66 to begin my work at Mount Hermon. I needed a whole new outfit, however, and after this was bought I had left but $35. My aunt loaned me $50, and I started for Mount Hermon May 1, 1913, with $85. With this I paid my tuition and bought my books and a few necessities, and put $16 in the cashier's office. By working overtime when I could, I made enough for spending money, and left the $16 in the office until the fall term opened.

"When the fall term opened I paid $15 for tuition and worked on a farm for my board, coming as a day student. . . . . I worked four hours every day for board, and often worked overtime to get money for books and clothes. My studies came out pretty well, so I thought I made out very well as a day student.

"At the beginning of the winter term I had $28 in the cashier's office, so I borrowed another $50 and entered as a regular student, and have been trying to figure out how I can earn money enough to come two terms out of three until I graduate.

"Next summer I shall work on a farm and get money enough to come back in the fall, but I do not see how I can come back in the winter.

"I feel that much depends upon my making good, as any success which I may attain will inspire my six younger brothers to try to get an education."

THE LORD'S SUPPER.*

Rev. J. D. Jones, M. A., B. D.

"Take, eat; this is my body." Matt. xxvi. 26.

In this address I want to discuss the Last Supper—if discussion upon such a sacred theme is permissible at all—from our Lord's standpoint. That is to say, the subject of this sermon is not what this beautiful Feast is, or ought to be, to us who partake of it, but what it meant for the Master Who established it. I want, then, to ask what significance this Supper had for our Lord, and what light it throws upon His plans and purposes and hopes.

I. The Story. It was Passover week, and on the first day of unleavened bread His disciples came to Him, and said: "Where wilt thou that we make ready for thee to eat the passover?" And He straightway referred them to an unknown friend of His in the city who would show them "a large upper room furnished," where they and He might celebrate the Paschal Feast together for the last time. And at evening, stealing quietly through the darkening streets, "he cometh with the twelve."

I am not going to enter into the discussion of the question whether it was the recognized night for eating the Passover, or whether, as John seems to say, our Lord anticipated the real feast by four-and-twenty hours. The question in no way affects the substance of the narrative. Whether all Jerusalem was eating the Paschal lamb at the same time or not I cannot tell; it is sufficient for me to know that the great Jewish feast was in Christ's mind and that the Feast He instituted in the upper room had itself a Paschal character, and was meant to commemorate that sacrifice of the Lamb of God upon the Cross, of which the sacrifices of the lamb year by year at Passover time were but the faint types and shadows.

What things happened in that upper room that night—things that the angels desired to look into! For, to begin with, our Lord washed His disciples' feet; and then He made the staggering announcement: "One of you shall betray me," which caused the disciples to say, one after another, in a perfect agony of fear: "Lord, is it I?" and then He gave the sop to Judas, and Judas went out, "and it was night." And then, apparently after Judas had gone out to do his wicked deed, and when there were none but true and loyal souls about Him, Jesus instituted this memorial Feast. "And as they were eating, Jesus took bread, and blessed, and brake it; and he gave to the disciples, and said, Take, eat; this is my body. And he took a cup, and gave thanks, and gave to them, saying, Drink ye all of it; for this is my blood of the covenant, which is shed for many unto remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." And ever since that first Feast in the upper room, Christ's disciples have continued to eat the bread and drink the cup in memory of their Lord, and they will continue to eat the bread and drink the cup "until he come." Now, that is the question I want to ask: What did our Lord Himself mean this Feast to be? What was its significance for Him? What light, if any, does it throw upon His thoughts and purposes and hopes? Well, let us begin with the simplest and most obvious truth, and work up from it to the others which are perhaps not so obvious and which will accordingly need a little exposition and enforcement.

II. A Feast of Remembrance. First of all, then, our Lord clearly meant this Feast to be *a feast of remembrance.* This is a truth surely believed amongst Christians of every name and sign, so that I need not spend many words in proving it. In St. Paul's account—and we must never forget that from the standpoint of date it is the earliest account—our Lord is made to say of the eating of the bread and the drinking of the cup: "This do in remembrance of me." The Feast is our Lord's "Forget-me-not." Men have a great dread of being forgotten. They rebel against the thought that, once they have passed from this mortal scene, men will think of

*Delivered at the Northfield General Conference of Christian Workers, August, 1913.

them and speak of them no more. It is part of the universal craving for an immortal life. And as a result they resort to all manner of devices for perpetuating their memories. Some grave their names on monuments of brass and marble, some build almshouses, some found scholarships, some endow churches, some leave great sums to charities which bear their name. And Jesus Christ instituted a Feast. He, too, wished to be remembered. He was a true man, "made in all things like unto his brethren," and in this respect amongst the rest, that He shrank from the prospect of being forgotten. Just as in His true humanity He longed for sympathy, and therefore asked for the prayers of Peter and James and John; just as He longed for gratitude and was cut to the quick by the behavior of the nine who never came to return thanks for their cleansing; just as He longed for appreciation and love, and so was pierced to the heart by the hostility and rejection of Jerusalem; so, true and real man that He was, He shrank from the bare thought of being forgotten, and instituted this simple, sacred Feast which His disciples, as oft as they celebrated it, were to do in remembrance of Him. The Supper is, I repeat, our Lord's "Forget-me-not."

III. Remembrance of Death. Now, let me pass on to say that this Feast was not meant to be simply a remembrance of Christ in the broad sense, but it was specially meant to be *the remembrance of His death.* That was the interpretation the Christian Church put upon it from the very beginning, and on such a point as this the witness of the Church ought to be conclusive. "As often," says St. Paul, "as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come." The Lord's death! That, according to the Apostolic testimony, was the event which the Feast was specially meant to commemorate. And I repeat that what the Apostles thought about the Feast ought to be conclusive with us as to its meaning. For who should know better what our Lord intended than these men who were present when the Feast was first instituted, and who gathered its meaning from our Lord's own lips?

But it is not from the Apostolic testimony alone that we draw the conclusion that the Feast was specially meant to commemorate Christ's death; that same conclusion is forced upon us when we consider the institution of the Feast itself. It obviously points forward to Calvary. From beginning to end it is a parable and symbol of what was to happen there.

Our Lord's words contain unmistakable allusions to His death. Take, to begin with, the distinction He makes between body and blood: "This is my body"; "This is my blood." Now, as Dr. A. B. Bruce says, "body and blood are one in life, and become separate things only by death; and not by every kind of death, but by one whose manner involves blood-shedding, as in the case of sacrificial victims."

Then notice what Christ says *about* His body and His blood, and you will feel that it is His death, and nothing else, that He has in His mind. His body is to be "given" for them; His blood is to be "shed," "poured out" in their behalf.

And, finally, notice what He says about this blood which is to be shed—it is the "blood of the covenant"—of "the new covenant or testament," says St. Paul. Now, as the writer of the Epistle to the Hebrews puts it, "where a testament is, there must of necessity be the death of him that made it"—so that the idea of death is involved in the very idea of a testament or covenant. Further, the epithet "new" brings this covenant of our Lord into comparison and contrast with the old Mosaic covenant. Now that was ratified with the blood of rams and fed beasts, which was afterwards sprinkled on the altar and the people, and was called "the blood of the covenant"; and in the same way the new covenant was to be confirmed and ratified by "the precious blood of Christ, as of a lamb without blemish and without spot." And so I say again—this is not a Feast in general remembrance of Christ's life, but it is a Feast instituted specially to emphasize and call to mind His death.

IV. The Importance of Christ's Death. Now let me carry you a step farther. The very fact that this Feast was specially instituted to call to mind Christ's death, implies that that death was of *special and unique importance.* The criticism is sometimes made that in making

the death of Christ the central fact of the Christian faith the Christian Church has followed Paul rather than Christ Himself. It is in the Epistles, we are told, that the idea of atonement is emphasized and the Cross magnified into the foremost and most vital fact of the Christian religion. And so we see men striving to shift the emphasis from the Cross to the Sermon on the Mount; from the Death to the Incarnation, of which they treat the Death as a mere sequel; and this they justify as a return from the Apostles to Christ Himself.

Now I wonder how anyone with his New Testament in his hands can subscribe to such a criticism. I wonder how anyone who frankly reads the Gospels can say that the emphasis on the Cross was an Apostolic invention. For such a position can only be maintained by ignoring some of the most striking and noticeable features of the Gospels. You must ignore the manifold and repeated references of Christ to His own death. You must ignore the altogether disproportionate space the Evangelists devote to the story of the Passion. And above all you must ignore this tremendous fact, that the only rite our Lord instituted was a rite in memory of His death; not of His birth, nor of His baptism, nor of His transfiguration, but of His death. Far from thinking that the emphasis on our Lord's death is an Apostolic development, I gather from the Gospels themselves, and especially from this Supper of our Lord's institution, that not the birth, nor yet the Sermon on the Mount, but the Cross, is the supreme, central, all-important fact. In our Lord's own eyes, His death was *the* act of transcendent importance. "The shadow of the Cross," according to Holman Hunt, lay across His life from first to last. It was to that Cross He hastened. That Cross was the baptism He had to be baptized with. It was only when He hung upon that Cross that He had accomplished His life's purpose and could cry: "It is finished!" And when He asks to be remembered, it is, not His birth-day, but His death-day that He asks His disciples to commemorate, for the day of His birth was not so marvelous as the day of His death; and though He did a great thing when He condescended to be born, He did a greater thing still, He did the greatest thing of all, when, of His own free will, He hung upon the Cross. *That,* in our Lord's own thought, was His supreme and crowning work.

Notice once again, that it is evident our Lord did not regard His own death as *defeat and ruin.* That was how the disciples regarded it, that was how the chief priests and scribes regarded it, that was how the people at large regarded it; but that was not how Jesus Himself regarded it. He would never have instituted a feast to commemorate His defeat and extinction! For remember this Feast was a joyous Feast! I am not forgetting the sadness that fell upon the little company at the mention of betrayal; I am not forgetting our Lord's own shrinking from the pain and shame of the Cross! And yet I will be bold to say this Feast was a joyous Feast, and it was not without reason that the Fathers of old gave it the name "Eucharist"—the Thanksgiving. For though our Lord's flesh shrank and trembled at the Cross, His spirit triumphed in it. For the Cross was not defeat and ruin. It was the Exodus—the great deliverance, the blessed emancipation which He was to accomplish. And so He marched to the Cross with the gait of a conqueror marching to his triumph. There was a deep and radiant joy in our Lord's heart. "They sung a hymn," I read, as they rose from the Feast and passed out. It was a hymn of assurance and victory: "Return unto thy rest, O my soul; for the LORD hath dealt bountifully with thee." He hastened to the Cross. He welcomed the Cross. "For the joy . . . . set before him," He "endured the cross, despising the shame." And it is His death on that Cross He bids His disciples remember.

Soldiers sometimes meet together to celebrate some great victory in which they had the honor to bear a share. But you never heard of any men assembling to celebrate their defeat. Men never celebrate disasters and defeat—they like to bury those out of sight and to blot them out of their remembrance. It is the anniversaries of triumph and crowning mercies that men like to celebrate. But our Lord said to His disciples: "Remember My death, remember the day when My foes

had Me, as it seemed, helpless, in their power and wreaked their wicked will upon Me, and numbered Me with the transgressors, and nailed Me to the tree. Remember My dying." But why did our Lord say that? Is He an exception to the universal rule? Was He bidding His disciples be glad over His overthrow? No, Christ was no exception to the rule. This was no commemoration of defeat. Our Lord was celebrating His great victory. For the Cross was the crowning triumph. On the Cross, Christ "trod the powers of darkness down and won the well-fought day." On the Cross, Christ accomplished the Exodus; on the Cross, He achieved the great Deliverance. And it is this crowning mercy, this supreme and final triumph, He bids His disciples perpetually to commemorate. "Remember My death," He says, "My victory, My triumph over sin and death and hell, so that you may be strong in faith and patience to wait until I come."

V. Christ's Death and Sin. And now let me carry you one step farther still. The institution of the Feast shows that in our Lord's own eyes His death was an act of transcendent importance; a further examination of the narrative proves that in our Lord's eyes the transcendent importance of His death consisted in *its bearing upon human sin.* There are some who reduce the Cross of Christ to a martyrdom. They tell us it was the penalty He paid for His absolute, utter and unflinching loyalty to God. And a martyrdom in a sense it was, the most touching and subduing martyrdom in history. But not a martyrdom only; there is much more than a martyrdom here. Others speak of the Cross as the tragic illustration of the hideous possibilities of human wickedness and sin. Sin which, in its beginnings, seems often so harmless may, in the issue, become so desperate and vile as to crucify the Holiest and the Best with every circumstance of ignominy and shame. And the Cross *is* the proof and evidence of the dark and tragic issues of sin. But it is also much more than that. Others again speak of the Cross as the final revelation of the love of God. It is a subduing display of tenderness and grace. God was in Christ showing His stooping and yearning love for men, by condescending to suffer and to die for them. And the Cross *is* an overwhelming proof of the Divine Love.

But the Cross is more even than the display of Divine Love.

What, then, is the Cross? Well, in the Cross you see God, in the person of His Son, dealing with human sin: not simply revealing the tragic issues of it, but dealing with it; bearing the shame of it; enduring the pains and penalties of it and securing deliverance from it. That is what the Cross is primarily and in its central significance—not a martyrdom, not an illustration of the tragic depths of sin, not the display of the Infinite Love; primarily and centrally the Cross stands for *deliverance, emancipation, freedom.* And that is why Christ bids His disciples remember His dying—not simply that they might be strengthened by remembering His courage; not simply that they might be warned by a revelation of human wickedness; not simply that they might be touched and moved by evidence of the Divine Love. He bids them remember the Cross because on it their ransom was paid and their deliverance achieved. Notice what He says: "This is my body, which is broken *for you.*" And again: "This is my blood of the covenant, which is shed for many *unto remission of sins.*" The Cross was endured for men's sake—not simply suffered by a martyr in his devotion to the truth, but willingly and spontaneously embraced for men's sake. Christ offered His body to be broken and His blood to be shed, "unto remission of sins."

People say sometimes that the Atonement is a Pauline doctrine. As a matter of fact, it is here embedded in the one and only rite Christ gave to His Church. The Cross was not a display, but a sacrifice. Christ had to die that we might be delivered from the bondage and the death of sin. It was the price He paid for our redemption. His body was given for us and His blood shed unto the remission of our sins! "Christ our passover is sacrificed for us," says Paul: "therefore let us keep the feast." When the angel of death was abroad in the land of Egypt, according to the old story, the houses of the Israelites were spared if they had the blood of the lamb upon the lintels of the door posts. And Christ was offered on the

Cross as "a lamb without blemish and without spot," as a sacrifice for human sin, and the destroying angel still passes by those who are sprinkled with His precious blood. "There is . . . . now no condemnation to them that are in Christ Jesus."

I know that the idea of Atonement is a difficulty to many. They see no need for a sacrifice at all. If God is Love, they say, if He be a Father, He can forgive upon repentance without any atonement. But God cannot deal so lightly as that with sin. Sin is too deep, too terrible, too tragic a thing to be dismissed with a word, a stroke of the pen. To make forgiveness possible, God Himself had to suffer, in the person of His Son, sweat and pain and wounds and blood and death. To vindicate His holy law, God Himself, in the person of His Son, gathered on to His own head and heart the pain and shame and curse of sin—*our* pain and shame and curse—and bore them for us, and offered in our name and stead the sacrifice of a perfect obedience to God's holy law. And those who unite themselves to Christ by a living faith share in the saving benefits of Christ's atoning death. "He who knew no sin became sin for us, that we might become the righteousness of God in him."

This doctrine of Atonement finds its verification in human life—for it meets the deep needs and desires of the soul, and it is the one and only thing that does it. When men realize their own sin, they feel they need an Atonement. When they come face to face with death, it is their comfort to know that Jesus died for sin, and they take refuge in His Cross. "I have taken," said David Dickson, one of the great Covenanting divines, with his latest breath, "all my good deeds, and all my bad deeds, and cast them in a heap before the Lord, and have betaken me to Jesus Christ, in Whom I have full and sweet peace." And that is what I will do—it is what I do every day of my life. I will betake me, from the pursuit of my accusing sins, to Jesus Christ.

And those accusing sins of mine shall be powerless to hurt or harm me. "There is . . . . now no condemnation to them that are in Christ Jesus." And it is that great deliverance this Feast was instituted to commemorate.

VI. Christ's Death and His Future Triumph. I have said that our Lord regarded His death, not as His defeat, but as His triumph; and His Cross, not as His shame, but as His throne. Now, in one sense the Cross is a triumph already won; in another sense it is a prophecy of a triumph still to be completely achieved. And this Feast, which is a parable and symbol of the Cross, sets it forth in both those aspects. It celebrates a triumph already won, for on the Cross sin was cancelled, and forgiveness purchased for the wide world. But it also prophesies a triumph still to be achieved, for it looks forward to a regenerate world, a redeemed humanity, a kingdom of God. "I will not drink henceforth of this fruit of the vine," said Jesus, when He had given them the cup, "until that day when I drink it new with you in my Father's kingdom." When Christ hung upon the Cross, it seemed the very hour and power of darkness, but He looked across the broad gulf of time, and He foresaw the day when the Cross would win its perfect triumph, when, lifted up, He should draw *all men* unto Him, when the kingdoms of this world should become the kingdom of God and His Christ. "We shall drink the cup again," He said to His disciples—and what a superb confidence it showed!—"new in the kingdom of God." And still through the Feast Christ speaks to His disciples of the "good time coming." We get wearied and discouraged in our Christian service, sometimes. Things move so slowly. Sin and vice retain their terrible power. But every time we eat of the bread, and drink of the cup, Christ says to us: "Be ye stedfast, unmoveable; faint not, nor fall; we shall yet drink of the fruit of the vine new in the kingdom of God." "I will drink it *with you*." In His triumph those who share His toil and labor are to have part.

If we suffer with Him, we shall also be glorified together. And so let us strengthen our hearts, though skies be dark and prospects gloomy. Let the Feast at which Christ breaks the bread and distributes the cup to-day carry our minds forward to that better Feast, when the conflict will be all over, and the battle finally won, the Lamb's great Bridal Feast of bliss and love.

"LEST HAPLY WE DRIFT AWAY."*

Rev. N. Fay Smith.

"Therefore we ought to give the more earnest heed to the things we have heard, lest haply we drift away from them." Heb. ii. 1, R. V.

It is evident to us all what the figure in this verse means. In imagination, we are introduced to a stream running through the land, past the meadows and the headlands, with an ever changing panorama, as the boat drifts on down the stream. Most of us have had experience of such a thing. As we have come down the stream we have seen, perhaps, the meadows and then the headlands coming gradually nearer and nearer, until that which at first looked like a mass of color separates, and we can see the trees and leaves, and finally even recognize the various kinds of trees. We go on a little farther, and they grow less and less clear, until, after a while, it is all a mass of green again, and then we turn the bend of the river and lose sight of it entirely.

This figure suggests to us that it may be so with truth; that, in various ways, owing to the providence of God, we may be allowed to see the truth ever more and more clearly, until by and by that which had seemed at first to be only a haze, and perhaps not recognized at all, stands forth clear-cut before us, in such a way that we are unable to escape the pressure and grip of the truth which we have seen.

And then the text suggests the possibility of drifting on past that place, so that the truth that has stood out so clearly before us becomes once more dim, leaving merely a transient impression. We drift, as it were, past the truth, and see it ever less and less clearly, until by and by the impression is erased almost entirely from our memories, and we have, perhaps, even forgotten the truth which we once saw so clearly. In other words, it speaks of the possibility of the gradual weakening of spiritual impressions until those impressions have altogether disappeared.

It is against such a condition as that that we are most solemnly warned in this text, and are urged, while the impression of the truth is still strong upon us, to make the most of it: "Therefore we ought to give the more earnest heed to the things we have heard, lest haply we drift away from them."

Now my present purpose is threefold: to inquire why it is that spiritual impressions tend to disappear; next, why it is that it is such a profoundly serious matter when they do; and, finally, what we should do in view of this great truth.

1. First of all, why is it that spiritual impressions tend to disappear? There are many reasons why they do. For one, because of the passing away of the particular circumstances that made the impression possible. Everyone knows that certain conditions are favorable for creating spiritual impressions; a great sorrow, for example. When we come face to face with a sore bereavement, when we stand before the open grave—then, as perhaps never before in our lives, deep spiritual impressions are created within us. And as we stand there, and the pressure of it all comes upon us, and we realize what the passing of this loved one out of our lives means, we are impressed with the reality of heaven, with the transitoriness of the things of earth, and we think that we must begin to live for heaven.

Or, again, a season of special revival is a time when people are interested in religious matters. Not very long ago, here in our own village, we had such a season, and it was a very easy matter then to create spiritual impressions in the minds of men. It was quite the natural thing for Christian men and women to speak to others about their souls' salvation, and this reviving spiritual interest in the hearts of Christians spread itself out until others were revived too, and were inquiring what they must do to be saved. And we have been passing through just such a condition in this conference. The atmosphere has been charged with the thought of our relation to God, of His connection with us, and of what our lives ought to be. It is in the midst of such conditions as these that spiritual impressions are made more easily than at other times.

But the impression that has been made fades away, as the circumstances that created it recede into the past. In the first an-

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guish of our grief, we say, as we stand face to face with a great bereavement, we can never be the same men again; but as the sorrow goes back into the past of our lives, though we do not forget it, it has less and less pressure upon our hearts; the spiritual impression that was made recedes with it, and we find that it is quite easy after all, for us to be just the same sort of men and women that we were before. In the case of special revival interest, we say we will attend to the matter of our soul's salvation, but as the circumstances recede we forget our good resolutions, and drift away, and in a few weeks we are right back where we were before.

Again, spiritual impressions tend to disappear because of the nature of the human mind. It is with religious impressions just as it is with every other sort of impression. You remember that passage in one of Charles Dickens' books, in which he describes the gradual tempering of grief in connection with a great bereavement. At first, he says, we tend the little grave, morning, noon and night. The path to it becomes worn by our constantly passing footsteps. Then we begin to go less often, and less often, and less often, until by and by somebody going to visit that same spot finds it overgrown and almost giving evidence that the one buried there has been forgotten. He has not been forgotten, but the grief has been tempered as it has receded from memory. So with other deep impressions. They tend to disappear from our minds.

And they disappear, too, when they have been made in connection with events that would seem to have made them indelible. Do you remember when the children of Israel stood around Mount Sinai, and the lightning was flashing on the top of the mountain, and the thunder of God sounding in their ears, and they were told not to draw near lest they perish, and they fell on their faces to cry that God might not speak to them save through Moses? In the midst of all this, the law was given and one would have said that the impression created then would never disappear from the minds of those people, that they would never play fast and loose with the law given in such circumstances. But, within thirty days, those same people were bowing around a golden calf. The impression made had disappeared from their minds, and they found it easy to turn back once more to their old idolatry and sin. Alas, how quickly *we* drift away from impressions that seem to be indelible! The reason is that other interests press in and absorb the attention.

Business comes in with its varied concerns, and we have no time to consider the matter of our soul's salvation. We had almost, for a while, made up our minds we would attend to the matters of eternity, but here they come again, all the old things that must be done, and we find that we have not time to think about our soul. Pleasures press in. We had almost forgotten them; we had almost made up our minds that we could be happy without the things that were sapping our spiritual life and ruining our hope of heaven. But now the pleasures of this world press in once more, with all their old attractiveness, and draw our hearts and, almost before we know it, we have drifted past the place where the impressions that had been made might have led us to Jesus Christ.

Now that is true because of the active oppression of Satan. You remember, in Jesus' parable, that it was the fowls of the air that caught away the seed, and the fowls of the air are Satan and his malicious influence. I have no doubt we greatly underrate the power of the Evil One. Strong natures do not. You recall what a power the thought of the influence of the devil in his malign personality all about him exercised over Martin Luther continually. You remember, too, how the Saviour again and again speaks about the power of the Evil One at work in the hearts of men. Is it not a most solemn thought, that the passing away of spiritual interest is due to the active oppression of the enemy of our souls; that the return of the old sense of security and quietness in sin is due to the fact that the seed that had been sown has been caught away by the devil; that the impression that had been made has been erased by the power of our enemy? It is only another evidence that, in the tremendous conflict between God and Satan, between heaven and hell, for our souls, the devil is once more victorious, and the impression that had well-

nigh brought us to Christ has once more disappeared under his power; that, though we have refused to surrender to Jesus Christ and His patient, tender invitation, we have capitulated once more to the enemy of our souls; that, though we have refused the services of the Great Physician, we have again obediently taken the sedative pressed to our lips by the devil, and, wrapped in spiritual slumber, are rapidly drifting away from the impressions that might have been the means of our souls' salvation.

All these forces and others are at work here to-night. It will not be many minutes before some of us will go to the station to take the train for our homes, and we shall find that just as rapidly as the train carries us away from Northfield, just so rapidly, in one way and another, the spiritual impressions made in this place, and which we hoped might be eternal, are being dissipated, unless, somehow, we shall find a way, by the grace of God, to make them lasting; unless, somehow, we shall give heed to this text, and "give the more earnest heed to the things we have heard, lest haply we drift away from them."

2. And now, why is it that the fading of spiritual impressions is such a serious matter? Why is it? Well, for one reason, because the failure to make the most of such impressions is in itself the most awful of sins. I wonder if you have ever noticed the series of contrasts in the second and third verses of this chapter. By a threefold contrast the Spirit of God tries to emphasize to us the guilt of neglecting God's truth, of disobeying the spiritual impressions that have been made in our hearts by the Holy Ghost. Let me read those verses to you: "For if the word spoken through angels proved stedfast, and every transgression and disobedience received a just recompence of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him?" Notice first the contrast in the speakers: the *"angels"* and *"the Lord."* The message the people at Mount Sinai heard was the message of God to them through the language of a mighty angel from the throne of God. How terrible the guilt and how certain the punishment for one who, face to face with a messenger from heaven, an angel from the throne of God, shall dispute the message and still go on his way! But the things which *we* have heard were spoken to us by no angel, but by the Lord Himself. When God sends a message to your soul and mine through His only begotten, well-beloved Son, be very sure that to neglect that message and turn away from it is in itself the most awful of sins.

Another contrast is in the nature of the message itself. The message that came through the angels was a message of law, of prohibition: "Thou shalt, thou shalt not, do this, that, and the other." To disregard it was disobedience, and met its certain judgment. But the message *we* get is a message of salvation. It is an offer of forgiveness, of new life. It is an offer to build a man all over again, blotting out his past and making him new, by the power of the indwelling Spirit of God. If for those ancient people to transgress the word spoken by the angel was to make them sin unto death, for *us* to neglect the word which we have heard from the Lord is to strike down the remedy which He Himself presents to those who are so stricken.

The third contrast is in the character of the sin: "Every transgression and disobedience,"—that is under the old law; "neglect so great salvation,"—that is under the new dispensation. With the Israelites it was transgression, and the smallest transgression received its just recompense of reward. A few days after the law was given a man went out on the seventh day to gather some sticks to cook his food, and for that disobedience he was put to death. Ah! it was a dreadful thing to transgress that law of God. But we need not even go out and gather sticks, in order to do that which the text condemns. The word spoken through the crucified Saviour is of such infinite importance in God's sight that just to neglect it is itself the one damning sin, the one sin that shall forever separate us from the presence of the glory of God.

Then it is an awful thing, too, because the salvation of your soul depends upon the return of these same impressions. I mean, if you are ever saved, it will be because, somehow or other, those impres-

sions which you lightly put aside, and from which you tried to escape, come back again. I do not know what made the impressions on your heart; I cannot tell the mysterious providences of God through which they have been created. But I know that if your soul is ever saved, all these impressions must return once more, to receive then a different treatment from that you have given them thus far. I say they *must*. The salvation of your soul depends upon it. What a serious matter it is for a man lightly to drift away from that upon which the salvation of his soul depends!

And this seriousness is enormously increased when you realize that the return of this impression depends upon Another—I mean, of course, the Holy Spirit. Do you remember the words of our Lord Jesus: "No man can come to me, except the Father which hath sent me draw him"? This certainly means that that which brings any man to Jesus Christ begins up there. That tug in your heart to-night—God grant it may be there!—did not begin in your heart; it is the outreaching of the Spirit of God for you; and the return of that very interest which you have now, and which you perhaps expect to let drift easily past, will depend, not upon yourself, but upon the Holy Spirit of God. Any return of it will be due wholly to Him, and you are in danger of deliberately turning away from it.

It is the folly of Felix over again. There he sat on his seat, and before him was the Apostle Paul, reasoning "of righteousness, temperance and judgment to come"; and as Paul reasoned, Felix trembled, and said, "Go thy way for this time; when I have a convenient season, I will call for thee." My dear friends, Felix was interested in his soul's salvation. A great deal had been done for that man that day. He sat there powerfully convicted of his need, of his sin, but he did exactly what some of you are in danger of doing to-night, exactly what this text warns us against. He said, "Go thy way for this time; when I have a convenient season, I will call for thee." Did he ever have such a convenient season? He did. Did he call for the apostle? He certainly did. Did he hear the preaching of the Word again? He unquestionably did. Was he saved? If he was, we have no record of it. He was nearer the Kingdom of God that day than he ever was again, He came right there to the place where clear-cut impressions were made upon him. It was God's effort to save that Roman governor, and, so far as we know, it was the last effort. Ah, it is a dangerous thing to say to the Spirit of God: "Go thy way for this time; when I have a convenient season, I will call for thee." Convenient? God help us! Convenient for what? For breaking off sin? Is that a matter of convenience? For what? For coming to God in prayer? Is that a matter of convenience? Can we underestimate the guilt of doing "despite unto the Spirit of grace," and turning away from His efforts to save our souls?

And then again, it is an awfully serious thing, because each fading of spiritual impressions makes their return less likely, for many reasons. Increasing age, for one. It will be easy enough to show this merely as a matter of theory. Any impression is more easily made upon the young than upon the aged. I can take my little child, and sit down and tell him the story of the prodigal son, and I can have him in tears very shortly with that touching story of the father's love. But I can sit down and tell you the same story over again, in just the same way I tell it to him, but there are no tears, and there is no impression made. Why? Simply because it is harder to impress one who is older.

And it is just as true with religious impressions. It is not a matter of theory, but a well-established fact, that the majority of Christians are converted to God before they are twenty years old. My dear friends, it is a dreadful thing to drift past spiritual impressions, because increasing age makes it ever less likely that the spiritual impression will return.

Thank God, it does not make it impossible. There are many who, over that age, have turned to Christ, and if there is a single person here to-night who is past that age, I want to say, you are not past the place where the grace of God can save you. But it is dreadfully true that the man who drifts past spiritual impressions is getting towards the place where they are ever and ever less likely to return.

Another reason is the habit of resistance. I mean that of which the Lord speaks when he says to Isaiah: "Go and . . . . make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed." And Isaiah went, and how did he do it? Read his prophecy, especially the fifty-third chapter, and see. A book so crowded with invitations of grace and mercy and promises of a coming Saviour that it is called the Evangel of the Old Testament! And yet the evangelist of the Old Testament went out to make people's hearts hard, and to do it by telling them about the grace and love of God. How can that be? It is very easy. It is the old case of Pharaoh over again. Again and again the word of God came to that stubborn man. Again and again the providence of God brought stroke after stroke upon that determined man, only to make him more stubborn and more determined that he would not let the people go. And what hardened Pharaoh's heart? Opportunity after opportunity, opportunity after opportunity, of doing what he knew God wanted to have him do, and refusing to do it. He got into a bad habit; he strengthened his heart against the Lord, and it grew stronger every day. And it is possible to do just that thing to-day. See how increasingly unlikely it becomes then that spiritual impressions will ever return. The habit has grown strong, so that stronger and stronger impressions are needed.

Another reason why that return is less and less likely is an outraged Holy Spirit. You remember that passage: "He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" An outraged Holy Spirit! You remember, too, that word that came to Noah away back in the past: "My Spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years." And the days went by, and the faithful prophet of God stood and told the people of their sin and of coming judgment. One hundred and twenty long years went by, while the cup of iniquity of those people filled to the brim, until judgment fell upon them.

An outraged Holy Spirit! O brother, if you are in danger to-night of going away from this place once more outraging the Spirit of God, will you not listen to this text: "We ought to give the more earnest heed to the things we have heard, lest haply we drift away from them"?

Yet another reason why it is such a serious thing is because of the uncertainty of life. It is a fact patent to everybody, self-evident. Life hangs upon such a slender thread for the old and the young. A misstep, a draught, so small a thing, and the brittle thread of life is broken, and we stand face to face with God and with the great white throne of judgment.

Ah, my friends, increasing age, the habit of resistance, an outraged Holy Spirit, and the certainty and rapid approach of death—all these make it more and more improbable that the impression once made and dissipated will ever return.

3. What effect ought these considerations to have upon us? Well, just what the text says: "Therefore we ought to give the more earnest heed to the things we have heard, lest haply we drift away from them." We ought to seize on the word of God and the impression made on our hearts, and make the most of it. What a wonderful thing human life is! All about us the great universe of God, stretching out and out and on and on to eternity. Before us all eternity, and in just this moment of time we are passing by an opportunity in which we may make certain our eternity in the presence of the throne of God and in the glory of the holy angels. But with kaleidoscopic rapidity the scene changes, and before to-morrow we may have drifted past the place where the old impression was strong upon us, and find ourselves once more able to throw off the Word of God. Poor Felix, he was nearer the Kingdom of God that day than he ever was afterwards. It was the hour in which his destiny was fixed; it was the crisis hour of his life. He little supposed so. He sat there with his wife Drusilla by his side;

he was ruler over a great territory; and before him stood that little Jewish preacher of the Gospel, and Felix was listening to that which made his knees smite one against the other. But he little supposed he was in the crisis hour of his life. He was. Right there he decided the matter of his soul's salvation.

And so it is with some of you, in this place of blessed privilege, this place where so many influences of grace have been cast around you. Oh, it seems to me that to be here, in connection with all the privilege of these past two weeks, must have added immensely to any man's or woman's responsibility in the presence of God. The subject of the prayers of those around you, loved ones lifting up your life to God in prayer, that your soul may be converted—never perhaps before has it been so easy to start on the right road by faith in Jesus Christ as this very night; certainly never again as easy as to-night. Who shall say, then, that this is not the crisis hour for some soul here in this audience? Is there more than one thing for any of us to do? Ought we not to say that we will to-night hear this word that comes to us from the Spirit of God, and "give the more earnest heed to the things we have heard, lest haply we drift away from them"? Will you not lay hold on Jesus Christ for your portion and your salvation, for time and for eternity, and go away from this building a saved man, a saved woman, rejoicing in the salvation of God? Are you going to do it? May God grant that many of you will!

ROMANS VIII. 31-39: A STUDY OF THE BACKGROUND.*

VIII.

Rev. John A Hutton, M. A.

"Nor height, nor depth."

In the work of the poet whom best I know, to whom, under God, I owe more than to any other for insight, for respect and sympathy for the human soul, for a point of view from which to interpret experience in terms of God, there are four lines which never fail to raise in my own mind the very specter which confronted the soul of Saint Paul when he asked himself this question: "Shall the height or the depth, shall the utter vastness of things separate us from the love of God which is in Jesus Christ our Lord?"

In the Epilogue to "Ferishtah's Fancies," Browning has left us some twenty lines which will always have, for some souls, the power of "Marseillaise."

"Thronging through the cloud-rift, whose are they, the faces
Faint revealed yet sure divined, the famous ones of old?
'What'—they smile—'our names, our deeds so soon erases
Time upon his tablet where Life's glory lies enrolled?

"'Was it for mere fool's-play, make-believe and mumming,
So we battled it like men, not boylike sulked or whined?
Each of us heard clang God's "Come!" and each was coming:
Soldiers all, to forward-face, not sneaks to lag behind!

"'How of the field's fortune? That concerned our Leader!
Led, we struck our stroke nor cared for doings left and right:
Each as on his sole head, failer or succeeder,
Lay the blame or lit the praise: no care for cowards: fight!'

"Then the cloud-rift broadens, spanning earth that's under,
Wide our world displays its worth, man's strife and strife's success,
All the good and beauty, wonder crowning wonder,
Till my heart and soul applaud perfection, nothing less."

And now listen to the four lines in which, as it seems to me, a man might express the last, the final despair. They are a paraphrase, I believe, and exposition of that

*Delivered at the Northfield General Conference of Christian Workers, August, 1913.

mood of blankness and emptiness, when the horrible insinuation of our ultimate futility, the laughter and contempt of death, offers itself to us,—a mood which even the Great Apostle had known; nay, why should not we say it and claim it with great wonder and gratitude? a mood which our Lord Jesus knew for one awful moment on the Cross, a mood which He triumphed over on that battlefield which lies somewhere between the "Eloi, Eloi, lama sabachthani?" and the "Father, into thy hands I commend my spirit,"—the last awful fear that things may mean nothing at the end and, therefore, may have intended nothing all the time. Listen to the poet:

> "Only, at heart's utmost joy and triumph, terror
> Sudden turns the blood to ice: a chill wind disencharms
> All the late enchantment! What if all be error—
> If the halo irised round my head were, Love, thine arms?"

"What if all be error?" A man who can say those words in pain is standing, or has stood, upon the last promontory overlooking vast, sad waters. Even a great man had better stand there once only, and then but for an instant. Ordinary men had better never go so far. Fortunately ordinary men have not the faculty for such loneliness, for such separation of their soul from their body. This is the experience, I venture to think, which the Hebrew belief had in view, which declared that to see God is to die. The sense of the Absolute brings death. We sometim s in our folly ask for an open vision, for a direct immediate contact with reality. We know not what we ask—thanks be to God, Who hideth Himself, Who discloseth Himself to us, here a little and there a little and all within the aspect of His grace in Christ —lest the truth should at any moment be too much for us.

I have written elsewhere of this sense of vastness and its natural effects upon faith; how, unless we take care, there may come a kind of giddiness over us, occupying such a precarious place between such a depth and such a height. It is this sense of vastness which makes for the pathos of Tennyson, and for the dignity and pride and aggrievedness of Arnold, and for the cynicism and pitifulness of Hardy, and for the frivolity and sensuality of smaller, irresponsible writers. These are the various consequences which are inevitable, and they threaten us all, peculiarly in these days when we have become aware, as no age ever could be aware, of the intolerable duration of time and the aching immensity of space.

I cannot but believe that it was essentially this very challenge which Saint Paul is facing here: "Shall the height or the depth separate us from the love of God?" Of course, the ideas which those words called up for him would be other than they suggest to us. But beneath the surface here also is a man facing the universe, overcoming the terror and discouragement of it by the power of his faith in Christ.

When all is said, there is no other way. "We have but faith; we cannot know." "This is the victory which overcometh the world, even our faith." "By faith we know that the world was made by God." "Faith is the giving substance to things hoped for, a conviction concerning things not seen." "Let not your heart be troubled," so our Lord besought us, "believe."

Faith is a venture upon God which we make on the invitation of Jesus; and the peace of God, the total sense of well-being which comes to us in consequence, we hold to be sufficient verification. From this point of view, the thing that makes a man a Christian is that he has staked, not this or that, but himself (the very phrase used by Saint Paul of Epaphroditus)—he has staked himself upon Christ. A man is a Christian, from the point of view of this region of things with which we are dealing now, who can say: "I am in for Christ. I believe in Christ. I believe in Christ's belief. I see the things which seem hostile, but Christ saw them with a clearer eye than mine. He saw the stars, but they did not make Him shudder with fear. They did not move Him to any mere pity for man—having such thoughts of Himself and so soon to be engulfed in the ocean of eternity. Beneath the stars, in desert places, He knelt, yielding Himself up to God, thinking Himself into God. He met, He encountered, He transformed the ancient silence by His moral passion and insight. He thereby saved my intellectual

soul, as in His patience of love on Calvary He saved my moral soul. And what makes me a Christian is that I believe all that of Him and love Him for all that."

The question whether ultimately I am right or wrong is not, properly speaking, open to me. What makes me a Christian, once again, is that here also, in the words of a hymn of my childhood, "I want to be like Jesus." Jesus called the Power behind all things—Father. The stars moved across the heavens for Him, the night wind sighed: He was at home with God. The clouds massed over His head from the sixth hour to the ninth hour. He tasted the bitterness of life, He tasted the bitterness of death. For one instant His soul seemed to hover in the balance: "My God, my God," He cried, 'where art Thou?" But the next moment the deep, deep peace was come again, and Jesus whispered: "Father, into thy hands."

And once again, what makes me Christian is the faith—which is at the same time a necessity for my very sanity as a man—that Christ's experience of God is the final truth of things.

"Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . . Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded" (I am in the condition now of one who has been *persuaded*—not overborne by an argument, but moved, melted, won by the gentle, loving pressure of Another upon me) "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

EDITOR'S CORRESPONDENCE.

"I drop you a few lines seeking for information. There is a Seventh Day Adventist minister here, holding meetings, and he has been using a book called 'Addresses on the Ten Commandments,' by D. L. Moody, published by a company in Chicago. He has been reading several portions from it, and stating that your father kept Saturday, the Jewish Sabbath, instead of the first day of the week, and that before he died he was a Seventh Day Adventist. Please let me know if this is true. Being acquainted with your father and having attended the Bible Conferences at Northfield for two years, I stated publicly in the meetings here that it was not so, and told the people I'd write to you about it. This man is doing a great deal of harm by this book, thus misrepresenting your dear father, who is now with the Lord.

"I am sorry to intrude on your valuable time, knowing that you are very busy, but will consider it a great favor and a real work for the Lord, if you will send me a reply at once."

Those who knew Mr. Moody find it difficult to understand how any such rumor could ever have become current. It has arisen, possibly, from the fact that for many years, while conducting evangelistic services, and preaching several times a day, Mr. Moody felt the necessity for relaxation and rest one day in the week. He chose Saturday, for two reasons: that he might enjoy the holiday of his children, who were then in school, and that he might be refreshed for the specially arduous duties of the Sunday. In no sense was it a day of religious observance, except as his whole life was dedicated to Christian service. The day was largely devoted to rest, visiting with friends, and physical relaxation.

Mr. Moody was always most outspoken in his opposition to those who, in the nineteenth century, were seeking to bring Christians into the bondage of Judaism, feeling, with Saint Paul, that it was just this "letter of the law that killeth." It is, therefore, inexplicable how those holding the doctrines of Seventh Day Adventism can use Mr. Moody's name as supporting views which he felt were entirely subversive of the spirit of liberty wherewith Christ makes His disciples free.—[Editor.]

Obituary.

Mr. Frank Wood of Boston, a member of the Board of Trustees of Northfield Seminary for more than twenty-five years, died at his home in Dorchester, March 27.

RECEIPTS FOR MARCH.

A. B. C. F. M.:

7851.....$ 20 00

Central Africa. Dan Crawford's Work In:

7826.....$ 150 00
7827..... 16 00
7829..... 49 60
7830..... 5 00
7831..... 65 00
7832..... 2 50
7833..... 5 00
7834..... 10 00
7837..... 100 00
7838..... 32 25
7839..... 25 00
7840..... 300 00
7841..... 100 00
7842..... 500 00
7843..... 522 26
7844..... 2 00
7846..... 339 38
7847..... 330 87
7848..... 10 00
7849..... 100 00
7852..... 1 00
7853..... 5 00
7854..... 1 00
7855..... 12 00
7856..... 10 00
7857..... 5 00
7858..... 25 00
7860..... 55 85
7863..... 52 00
7864..... 205 70
7865..... 2 00
7866..... 5 00
7867..... 5 00
7868..... 5 00
7869..... 5 00
7870..... 5 00
7871..... 1 00
7872..... 1 00
7873..... 50
7875..... 1 00
7879..... 16 00
7880..... 25 00
7881..... 31 55
7882..... 61 01
7883..... 28 23
7884..... 112 53
7885..... 203 56
7886..... 148 75
7887..... 10 00
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7899..... 10 00
7900..... 2 50
7901..... 5 00
7902..... 10 00
7903..... 51 50
7904..... 5 00
7905..... 5 00

$3858 04

Congregational Charities:

7851.....$ 25 00

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7851.....$ 20 00

India's Child Widows. Pandita Ramabai's Work Among:

7878.....$ 5 00

Labrador. Dr. Grenfell's Work In:

7830.....$ 5 00

Moody Bible Institute:

7851.....$ 5 00

Northfield Seminary:

7851.....$ 25 00

Piedmont College, Ga.:

7851.....$ 5 00

Record of Christian Work (Free Distribution):

7828.....$ 25
7835..... 1 00
7836..... 2 00
7845..... 50
7850..... 1 00
7859..... 1 00
7861..... 3 00
7862..... 50
7874..... 2 00
7876..... 4 00
7877..... 1 00

$ 16 25

PERSONALIA.

Dr. T. H. P. Sailer, of the Presbyterian Board of Foreign Missions, has been called to the new chair of missions in the Teachers College of Columbia University, New York City.

Rev. J. C. Robbins has resigned his connection with the A. B. F. M. S. in order to become Candidate Secretary of the Student Volunteer Movement. **Rev. P. H. J. Lerrigo, M. D.,** is to succeed Mr. Robbins as Joint District Secretary for New England of the A. B. F. M. S.

Rev. H. K. Carroll, D. D., the American church statistician and co-editor of the *New York Independent*, is to have charge of an office in Washington for the protection of Protestant interests, especially in connection with the Indian Bureau and the Bureau of Labor. He will serve as the accredited agent of the Federal Council of Churches.

Rev. Frederick Brown, D. D., a missionary of the Methodist Episcopal Church in China since 1882, has received the decoration of the Republican Order "*Chia Ho*" (Plentiful Grain) from President Yuan Shih Kai in recognition of services rendered to the Chinese Government and people. During the Boxer uprising of 1900, Dr. Brown received from the late Queen Victoria a handsome English decoration and from the late Emperor of China the Order of the Double Dragon.

The list of **speakers at the Northfield General Conference of Christian Workers** (August 1-16) includes the following, with the dates between which they expect to be present:

Rev. F. B. Meyer, B. A., D. D., Aug. 1-11. (Mr. Meyer is to be in Northfield from the 11th of July.)
Rev. John A. Hutton, M. A., Aug. 1-16.
Rev. Charles Brown, Aug. 1-16.
Rev. A. T. Robertson, M. A., D. D., LL. D., Aug. 1-16.
Rev. Joseph Kyle, Aug. 1-3.
Prof. J. Hope Moulton, Aug. 8-16.
Rev. Charles Inglis, Aug. 10-16.
Rev. John Thomas, Aug. 11-16.
Rev. W. Douglas Mackenzie.
Rev. John R. Davies.

Below are given the recent and prospective engagements of some workers in the evangelistic field:

Hay Bell.—April, Virginia and Creal Springs, Ill.; May, Grundy Center, Ia.

John M. Currie.—April 7-May 3, Youngsville, Pa.

John W. Erskine.—April 8-26, Corunna, Mich.; June and July, Bolton and Cathro, Mich.

John W. Ham and Party.—Apr., Cape Charles, Va.

Hart and Magann.—Apr. 19-May 24, Turtle Creek, Pa.

E. R. Hermiston.—Apr., Goleta and Cupertino, Calif.; May, Camarillo, Calif.

Oscar Lowry and Party.—Apr. 12-May 17, Brainerd, Minn.

Milford H. Lyon and Party.—Apr. 5-May 17, Logansport, Ind.

Milton S. Rees.—Apr., Albion, Mich.

C. C. Smith and Party.—Apr. 19-May 10, Two Harbors, Minn.; May 17-June 7, Crookston, Minn.

Reuben S. Smith.—Apr. 7-19, Tiverton, R. I.

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Our Book Table.

Annotated Bible (The): The Pentateuch. By A. C. Gaebelein. "Our Hope," New York. Cloth. About 344 pages. $1.50 net.

Mr. Gaebelein in this first volume makes a devotional study of the Pentateuch. Taking a strongly conservative position he differs sharply with any and all of the "higher critics" as to the authorship and contents of these five books. He makes much of the symbolical teaching, referring to all incidents as bearing on Christ. He refuses to consider seriously the theory that "the framework of the first eleven chapters of Genesis is woven from the raw material of myth and legend." The cry of the higher critics—"ripe scholarship," "access to better sources," etc.—he considers a "bluff." The arguments they use against the Mosaic authorship from the names of God—Elohim and Jehovah—are, in Mr. Gaebelein's judgment, "evidences of inspiration; Elohim being the name of God as Creator, and Jehovah His name as entering into covenant relations with man." To him the reference Christ makes to Moses and to the incidents narrated in Genesis is the highest authority, and the statement of the critics that our Lord was limited in His knowledge is to him akin to blasphemy.—*T. C.*

Appeal of Medical Missions (The). By R. Fletcher Moorshead, M. B., F. R. C. S. F. H. Revell Co., New York. Cloth. 224 pages. $1 net.

As the title indicates, this book contains a plea for the fuller appreciation and wider extension of medical missionary work. It is not a history, nor does it attempt a survey of the development of medical missions; but it presents a convincing argument in behalf of this specific form of missionary service. It discusses the character, purpose, origin, authority, justification, need, value, practice, administration and appeal of medical missions.

Among its points of merit should be noted the success of the writer in placing continual emphasis upon the evangelistic purpose and spiritual methods of the work, upon the word *missions* rather than the word *medical*. He does not minimize the need of the most exact scientific knowledge, and of the most thorough modern equipment, but he lays stress upon the necessity for training candidates in the knowledge of the Bible and Christian doctrines, and for giving them some experience in evangelistic work and soul-winning before they leave for the foreign field.

Another point worthy of serious consideration is the suggestion of special committees, on which are medical experts, to aid the Mission Boards in the administration of this work. The whole discussion is clear, interesting, popular and well calculated both to arouse wider interest and to call forth new recruits for the service.—*C. R. E.*

Bible Problems Explained. By James M. Gray, D. D. F. H. Revell Co., New York. Cloth. 127 pages. 50 cents net.

Hundreds of questions are here answered, such as come to Christian teachers of the Bible in the course of a considerable ministry. The questions are grouped in eleven chapters under such titles as "The Bible," "Christian Doctrine and Life," "The Future Life," "The Second Coming," "Satan." These questions are answered in a straightforward, illuminating way which would appeal to those seeking an answer.—*T. C.*

Church Publicity. By Christian F. Reisner. Methodist Book Concern, New York. Cloth. 421 pages. $1.50 net.

This volume is packed with ways and means by which Christian workers have secured and held the crowd to the Gospel message. The author has gathered and put together in a convenient way the testimony of hundreds of successful church advertisers from everywhere. Some of the advertising is of a high order.

The art of putting things is studied carefully: illustrations of advertising leaflets appear on many pages. As a practical suggestive compendium for any Christian worker this book is bound to prove very useful.—*T. C.*

Critical Introduction to the Old Testament (A). By George Buchanan Gray, D. D., D. Litt. Chas. Scribner's Sons, New York. Cloth. 253 pages. 75 cents net.

The author's stated object is to show that the Old Testament books are not the product of the few "traditional" authors, but that a problem exists due to the inadequacy of tradition to explain the facts revealed by a critical study of the texts. He is pretty positive on this destructive side. When he approaches a solution of the questions he has raised, however, it is seen that a still greater problem has been created. The "conclusions" are so hopelessly tentative and indecisive as to be practically valueless.

In all this "the volume lays no claim to originality" of fact and argument, but represents the views expressed in a nine-page "Bibliography."

The book is useful as a concise summary, popularly and masterfully presented, of the results of negative criticism at the moment.—*A. P. F.*

Emergency in China (The). By F. L. Hawks Pott. Missionary Education Movement of the United States and Canada, New York. Map. Illustrated. Cloth. 309 pages. 50 cents.

This timely volume in the Forward Mission study courses, at this moment of special interest in an increase of men and money for mission work in China, is bound to have a wide reading.

After a brief chapter giving a historical review of China's international relations, which is clearly stated, but only all too cursory, the book is taken up with an up-to-date statement of the results of the recent revolution, along various lines of human progress. The commercial and industrial development and the new education have full notice. The religious conditions, the influence of Christianity, and the present and future of the Christian churches are treated in a concrete way, and many definite instances and pointed examples are cited showing the remarkable fructification of seed long since sown in tears, but now ripening to a notable harvest.—*T. C.*

Expositor's Treasury of Children's Sermons (The). Edited by Sir W. Robertson Nicoll, M. A., LL. D., and Jane T. Stoddart. Geo. H. Doran Co., New York. Cloth. 782 pages. $5 net.

The most ambitious and complete volume of children's sermons ever published. This is a mighty collection (in length and breadth and thickness), not of sermons by children (as one would suppose some similar attempts to have been), but *for* children, which in the light of modern pedagogy is a very different matter. These are real sermons, with real texts from every book of the Bible, and real exegesis of the Scripture passages.

Alexander Macleod and James Vaughan and Hugh Macmillan and James Stalker and a host of others are the authors. Perhaps it is well to have this volume so largely made up of sermons by Scotch and English preachers: men on the other side of the water have more children, and hence know more about children, than we Americans. Perhaps, too, in the less strenuous life of Britain, men keep their boyhood longer and so are better adapted to know how other boys feel. At any rate, this is a capital book, sure to serve its purpose. It is dignified without being prosy, and serious without being silly. It is a good sign that such a book should be issued in such an ambitious form, for it surely reflects a demand as big as itself, and a demand that comes from children's hearts with great appeal to all preachers to-day, and which is being heeded as never before on this side of the Atlantic.

To get the children to church more than once we must give them something after they get there. This book is full of suggestions how to do it. It will be hailed with delight and relief by many a pastor who has a conscience—and children.—*H. P.*

Heroines of Modern Religion. Edited by Warren Dunham Foster. Sturgis & Walton, New York. Illustrated. Cloth. 275 pages. $1.50 net.

This is the second volume of the "Modern Heroine Series." It consists of brief sketches (approximately 22 to 25 pages each) of ten women prominent in the religious life of the world during the last three centuries. The list of subjects chosen is diversified, both as to nationality and creed, the latter particularly. It ranges from Antinomianist to Salvationist, and includes the Mother of Methodism as well as the Founder of the American Sisterhood of St. Joseph. The life sketches, by various authors, are comprehensive and authentic, and the bibliography given at the close of the book shows how extensive and thorough has been the search for reliable data. A chronological outline and an exhaustive index complete the appendices. With one exception, a portrait is given of each of the "heroines."—*A. M. V.*

Life's Beginnings: Wisdom and Counsel for Daily Guidance. Compiled by F. J. N. and C. D. M. Pilgrim Press, Boston. Leather. 376 pages. $1 net.

The sub-title of this little book explains exactly what it is—"Wisdom and Counsel for Daily Guidance." The selections, consisting of texts of Scripture, prayers, verses and thoughts, have been well made, and are arranged topically. The whole forms an exceptionally choice little "day book."—*A. M. V.*

Message of the Disciples of Christ for the Union of the Church, Including Their Origin and History (The). By Peter Ainslie. F. H. Revell Co., New York. Cloth. 212 pages. $1 net.

The "Disciples" here mentioned refers to that group of men who about one hundred years ago felt compelled, in their desire for individual freedom and in the practice of catholicity of religion, to leave the Presbyterian household and become a separated communion, united on the personality of Jesus Christ. Even if one dissents from their position, one cannot but be impressed with their sincerity and liberality of thought.

The message, the origin and the history of this Church of the Disciples of Christ are fully given. An appendix of some sixty pages contains "the Last Will and Testament of the Springfield Presbytery." This is not only a specimen of quaint and solemn humor, but a notable declaration in behalf of a spiritual Christian Church. It declares for a congregational form of government; that churches call men without stated salaries; that Reverend be not used as a title; that the Bible is a sure guide to heaven, "for it is better to enter into life, having one book than having many to be cast into hell"; and that men pray more and dispute less. This is followed by a "Declaration and Address" by Thomas Campbell and Thomas Achison from Washington, Pa.

No one can fail to see from reading these historic documents that those were the days of strong men, and of times that tried men's souls. With French infidelity on the one side, and a church emphasizing the intellectual side of religion and not very zealous, on the other, the new communities of that frontier land needed, but did not receive, the plain preaching of a gospel of sin and of their own responsibility to seek mercy of God. The men who wrote the Will and the Declaration, and their brethren, sought to meet this spiritual peril with all their strength. They were rugged souls, vigorous intellects and had frames fitted to the pioneering work which brought that great stretch of frontier largely to their way of thinking. Out of this grew the large Church of the Disciples which seeks the union of all the churches about the Person of a common Lord.—*T. C.*

New Era in Asia (The). By Sherwood Eddy. Missionary Education Movement, New York. Illustrated. Cloth. 215 pages. 50 cents.

The author of this book, with fifteen years' residence in India behind him and two years spent in evangelistic work in other countries of the East, the last with John R. Mott on a world tour, is in a peculiarly advantageous position to give a bird's-eye view of the progress being made along all lines by the half of the globe antipodal to ours. His treatment of the renascence of those countries is of course from the definitely religious point of view, and in dealing therewith he does

not speak in "glittering generalities," but backs up his definite statements with facts and clear-cut illustrations.

After a short chapter on the whole of Asia he takes up each of the following countries: Japan, Korea, China, India and the Near East (Turkey and the Balkan States, etc.), closing with the "New Era in World Missions."

This is the book for one who wants to know the encouraging facts of modern missions given in an interesting, trenchant style, as well as the challenging problems yet lying before the Church in her onward march of victory throughout the great East.—*N. C. W.*

New Translation of the New Testament (A). By James Moffatt, D. D., D. Litt. Geo. H. Doran Co., New York. Cloth. 327 pages. $1.50 net.

A good translation of the New Testament is often the very best sort of a commentary and an illuminating interpreter. Scholarship is one thing and personality is another. The Standard Revisions, as well as the King James Version, represent the scholarship in which personality has been eliminated by debate and compromise. This is without doubt just what we want in a standard revision. But it is a joy to have also the fruit of one man's scholarship mingled with his own personality just as we get it in a commentary.

Doctor Moffatt's English is smooth, vigorous and natural. It is thoroughly modern without giving the impression of the least approach to being undignified. The word which best describes it is *"natural."* How well he handles this difficult passage—Rom. viii. 1-4:

"Thus there is no doom now for those who are in Christ Jesus; the law of the Spirit brings the life which is in Christ Jesus, and that life has set me free from the law of sin and death. For God has done what the law, weakened here by the flesh, could not do; by sending his own Son in the guise of sinful flesh, to deal with sin, he condemned sin in the flesh, in order to secure the fulfilment of the law's requirements in our lives, as we live and move not by the flesh, but by the spirit."

How refreshing to see an old friend like Heb. xi. 1 appear in a new suit, as it were: "Now faith means we are confident of what we hope for, convinced of what we do not see."

Doctor Moffatt's ideal in undertaking this translation was to take advantage of the more recent gains of lexical research. He has made familiar associations with long-used phraseology give place to intelligibility.

The text that he used was that recently issued by Von Soden, from whose readings he has sometimes departed, as is indicated by the footnotes. Such unauthorized translations as this give rise to many serious questions of interpretation, but it is decidedly illuminating to know what one student of language thinks on the many passages where we are thankful for a guide in whose conscientiousness, at least, we have confidence.—*J. M. S.*

One Hundred Chapel-Talks to Theological Students. By Augustus Hopkins Strong, D. D., LL. D. Griffith & Rowland Press, Philadelphia. Cloth. 264 pages. $1.

The charm of these "Talks" lies in their impromptu character. At the same time the wide variety of the topics discussed, combined with the manifest marks of meditation on the deep things of God, reveals at once a fertile mind and the firm faith that has found such free expression out of a heart glowing with an assured conviction of all the essentials of an evangelical Christianity.

These talks suggest to us how large a factor the personal equation is in all true teaching, and how very much inspiration counts for in the realm of education, both of which the one who uttered them possessed in abundant measure. Delivered to students exclusively, there is not the slightest suggestion of the classroom about these informal dissertations. These are some of the reasons why they are worthy of that larger circulation which this compilation is designed to give to them.—*G. D.*

Religion in Social Action. By Graham Taylor. Dodd, Mead & Co., New York. Cloth. 279 pages. $1.25 net.

The introduction by Jane Addams will introduce this book and its author to a still larger circle of readers, but to many throughout this country no introduction to Dr. Graham Taylor and his work is needed. The contents of this work have already appeared in *The Survey*. Doctor Taylor is not only an expert in social service work, but he is a man who knows that social service without religion is a rudder without a propeller. The two things should never be far separated; the one was made for the other. This book shows how much. It is practical because it is religious. It is written for the man who wants to be more of a neighbor, for the social service worker who wants to be more of a Christian, and for the churchman who wants to see his church stop marking time. Unlike many practical works, this book is eminently readable. Doctor Taylor's experience, first as a minister who made over a church, and then as a social worker who has brought things to pass in the heart of a great city, gives him the right to speak with authority. This book is as worth the reading as its author is worth the knowing and as its theme is worthy of his pen.—*H. P.*

BOOKS RECEIVED.

Aspects of Christ. By W. B. Selbie, M. A. Geo. H. Doran Co., New York. Cloth. 246 pages. 50 cents net.

Bible in the Making in the Light of Modern Research (The). By J. Paterson Smyth, B. D., Litt. D., D. C. L. James Pott & Co., New York. Illustrated. Cloth. 219 pages. 75 cents net.

Book of Public Prayer (A). By Henry Ward Beecher. F. H. Revell Co., New York. Cloth. 209 pages. 75 cents net.

Can We Still Be Christians? By Rudolf Eucken. Macmillan Co., New York. Cloth. 218 pages. $1.25 net.

Christianity and the Commonplace. By Rev. Len G. Broughton, D. D. Geo. H. Doran Co., New York. Cloth. 201 pages. 3/6 net.

Christ Is All. By Handley C. G. Moule, D. D. Geo. H. Doran Co., New York. Cloth. 238 pages. 50 cents net.

Church Efficiency. By D. C. Tremaine. F. H. Revell Co., New York. Cloth. 124 pages. 50 cents net.

Death a Penalty. By John O. Yeiser. National Magazine Association, Omaha, Nebr. Paper. 37 pages. 25 cents.

Enjoyable Entertainments. By Lilian M. Heath. United Society of Christian Endeavor, Boston. Illustrated. Cloth. 184 pages. $1.

Epistles to the Colossians, Philemon and Thessalonians (The). By Joseph Parker, D. D. Geo. H. Doran Co., New York. Cloth. 303 pages. 50 cents net.

Expositors' Library (The). Geo. H. Doran Co., New York. Cloth. 50 cents net each.

Cardinal Virtues (The). By Rev. W. C. E. Newbolt. 209 pages.

Christianity in the Modern World. By Rev. D. S. Cairns, M. A. 314 pages.

Fellowship with Christ. By Rev. R. W. Dale, D. D., LL. D. Geo. H. Doran Co., New York. Cloth. 368 pages. 50 cents net.

Glorious Company of the Apostles (The). By J. D. Jones, M. A., B. D. Geo. H. Doran Co., New York. Cloth. 260 pages. 50 cents net.

Heritage of the Spirit and Other Sermons (The). By Mandell, Bishop of Peterborough. Geo. H. Doran Co., New York. Cloth. 216 pages. 50 cents net.

If God be for Us. By Rev. John A. Hutton, M. A. Geo. H. Doran Co., New York. Cloth. 141 pages. $1 net.

Israel's Iron Age: or, Sketches from the Period of the Judges. By Marcus Dods, D. D. Geo. H. Doran Co., New York. Cloth. 225 pages. 50 cents net.

"Jesus is Here!" By Charles M. Sheldon. Geo. H. Doran Co., New York. Cloth. 296 pages. $1.25 net.

Leviathan. By Jeannette Marks. Geo. H. Doran Co., New York. Cloth. 329 pages. $1.35 net.

Lord's Return (The). By Jesse Forest Silver. F. H. Revell Co., New York. Cloth. 311 pages. $1 net.

Manual of Physical Training for Boys and Girls (A). By William G. Anderson, M. D., Dr. P. H. and William L. Anderson. United Society of Christian Endeavor, Boston. Illustrated. Cloth. 145 pages. $1 net.

Message of God (The). By Rev. Charles Brown, D. D. Geo. H. Doran Co., New York. Cloth. 314 pages. $1.50 net.

Model Prayer (The): Expositions on the Lord's Prayer. By J. D. Jones, M. A., B. D. Geo. H. Doran Co., New York. Cloth. 174 pages. 50 cents net.

Modern Substitutes for Christianity. By Rev. P. McAdam Muir, D. D. Geo. H. Doran Co., New York. Cloth. 266 pages. 50 cents net.

Moral Leadership, and Other Sermons. By Leighton Parks. Chas. Scribner's Sons, New York. Cloth. 188 pages. $1 net.

Omar or Christ. By N. B. Ripley. Eaton & Mains, New York. Paper. 20 pages. 25 cents net.

Our Spiritual Skies. By Charles Coke Woods. Eaton & Mains, New York. Cloth. 232 pages. $1 net.

Out of the Abyss: The Autobiography of One Who Was Dead and Is Alive Again. Geo. H. Doran Co., New York. Cloth. 228 pages. $1.25 net.

Overland Red. Houghton Mifflin Co., Boston. Illustrated. Cloth. 349 pages. $1.35 net.

Prayer-Life (The): The Inner Chamber and the Deepest Secret of Pentecost. By Rev. Andrew Murray, D. D., D. Litt. Geo. H. Doran Co., New York. Cloth. 153 pages. 50 cents net.

Prodigal and Others (The). By Len G. Broughton, D. D. F. H. Revell Co., New York. Cloth. 234 pages. $1 net.

Religious Instinct (The). By T. J. Hardy. Longmans, Green & Co., New York. Cloth. 290 pages. $1.60 net.

Sovereign People (The). By Daniel Dorchester, Jr. Eaton & Mains, New York. Cloth. 243 pages. $1 net.

Spiritual Conquest along the Rockies. By Rev. William Niccolls Sloan, Ph. D. Geo. H. Doran Co., New York. Cloth. 242 pages. $1.25 net.

Stems and Twigs: Ten-Minute Talks to Children. Compiled by J. Ellis. Geo. H. Doran Co., New York. Cloth. 191 pages. 50 cents net.

Studies in the Epistles of St. Paul. By F. Godet, D. D. Geo. H. Doran Co., New York. Cloth. 359 pages. 50 cents net.

Training of Sunday School Teachers and Officers (The). By Franklin McElfresh. Eaton & Mains, New York. Cloth. 230 pages. 75 cents net.

Tuberculosis, Its Cause, Cure, and Prevention. By Edward O. Otis, M. D. Thos. Y. Crowell Co., New York. Illustrated. Cloth. 326 pages. $1.25 net.

Weaving of Glory (The). By Rev. G. H. Morrison, D. D. Geo. H. Doran Co., New York. Cloth. 355 pages. $1.35 net.

What Jesus Said: Talks to Boys and Girls. By Will Reason, M. A. Geo. H. Doran Co., New York. Cloth. 191 pages. 50 cents net.

When Mayflowers Blossom: A Romance of Plymouth's First Years. By Albert H. Plumb. F. H. Revell Co., New York. Frontispiece. Cloth. 506 pages. $1.50 net.

Year's Addresses for the Young (A). By Rev. J. Reid Howatt. Geo. H. Doran Co., New York. Cloth. 263 pages. 50 cents net.

THOUGHTS FOR THE QUIET HOUR.

MAY, 1914.

Friday, 1st. *Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. John xv. 4.*

From moment to moment and from hour to hour the inner nature of man is to be continuously sustained with the life of God, and only as I am constantly receiving His fullness into my emptiness am I really living, in the true, full, deep sense of the word, that life of eternity, which is my privilege now, and will be my glory hereafter.—*W. H. M. Hay Aitken.*

Saturday, 2nd. *I will fear no evil: for thou art with me. Ps. xxiii. 4.*

The ultimate defense of every Christian man is the presence of God with his soul.—*John Kelman.*

Sunday, 3rd. *Our duty. Luke xvii. 10.*

Certain words ought to be kept bright in the mind and vital on the lips, and one of them is *duty*. . . . . It ought not to be supplanted by the softer word *privilege*. Privilege carries with it the idea of peculiar benefit or favor, a special or personal advantage, a guaranteed right. The note of binding or obligation is muffled in the word, and it is just this note which our generation peculiarly needs to hear. If we are living under the government of a moral God, then there are certain things required. They are not left to our option, but they are commanded. . . . . It is mischievous to call duties privileges if the second word waters down the idea of obligation. It does us good to feel we are in the grip of eternal powers from which we cannot escape until we have paid what we owe. . . . . Every duty is, of course, a privilege, but it is wise to retain the more august and subduing name. A man feels no compunction when he neglects his privileges, but he cannot escape the sense of condemnation when he shirks his duties.—*Charles E. Jefferson.*

Monday, 4th. *Daily, while it is called To day. Heb. iii. 13.*

Emerson says, "Every day is a doomsday." If we realized this, we would take each day and try its worth as it came to us. Then we would do better work tomorrow.—*Maltbie D. Babcock.*

Tuesday, 5th. *God is faithful, who will not suffer you to be tempted above that ye are able. 1 Cor. x. 13.*

"Faithful" is a word of obligation, and the idea here is of the obligation on the part of God to stand by the tempted soul. Isn't that magnificent, that, the moment you take your stand against temptation, the whole Godhead is behind you, and there can be no temptation too great, because no temptation can be greater than God?—*A. T. Pierson.*

Wednesday, 6th. *He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? Heb. x. 28, 29.*

If there is one thing we need to recover, it is a sense of the awfulness of sin. We must learn again that it is a stupendous thing for a man to break the law of God; that it is an awful thing for a man to fly in the face of God's prohibitions and to work his own will; that sin is not a mere accident; that sin is not the mere spasmodic and spontaneous action of a thoughtless mind, but is a considered revolt against the will of God, and a spurning of His mercy.—*J. Stuart Holden.*

Thursday, 7th. *Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee. Isa. xli. 10.*

I cannot do it alone;
The waves run fast and high,
And the fogs close chill around,
And the light goes out in the sky;
But I know that We Two
Shall win in the end—
Jesus and I.

Coward and wayward and weak,
I change with the changing sky,
To-day so eager and bright,
To-morrow too weak to try;
But He never gives in,
So We Two shall win—
Jesus and I.

—*Selected.*

Friday, 8th. *Teach me thy way, O* LORD, *and lead me in a plain path. Ps. xxvii. 11.*

Oh, beware of your own way! Follow the Lord fully. Take no path that conscience tells you is doubtful. If God's smile is not on it abandon it forever. Christians bring sorrow of heart upon themselves, darkness of soul and loss of peace, not so much by taking wrong paths as by taking doubtful ones.—*Frederick Whitfield.*

Saturday, 9th. *I have heard of thee by the hearing of the ear: but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes. Job xlii. 5, 6.*

Humility does not spring from a mean

opinion of ourselves, but from a high opinion of God.—*J. M. Stifler.*

Sunday, 10th. *Our citizenship is in heaven. Phil. iii. 20* (*R. V.*).

Our King is more ready to hear than we to pray. The doors of His audience chamber are shut neither by day nor by night. Anyone who chooses can find his way to the very throne, where the King is seated with hands of welcome reached forth to every citizen of His Kingdom. We can never take Him by surprise, for He is always expecting us to come and exercise our right of appeal. We can never bring before Him a life too tangled and stained and wounded for Him to set right and purify and repair, for His skill, His wisdom, His power, are equal to His compassion, which in turn is as deep as the needs of men, as high as their highest desires, as broad as the human family. We can never fail to interest Him in our case, for there is nothing that concerns man which is not His concern.—*Charles H. Brent.*

Monday, 11th. *The things of the Spirit of God . . . . are spiritually discerned. 1 Cor. ii. 14.*

A share in Christian experience is the condition of appreciating Christian truth.—*J. D. Jones.*

Tuesday, 12th. *The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come. 2 Pet. iii. 9, 10.*

He is delaying the advent a little longer in order that a few more may be gathered into the happy company that shall meet Him in the air, and that some of His loved ones may be saved the bitter agony of finding their loved ones absent in that day. Oh, how solemnly we should weigh this note of warning, and work, and pray, and exhort one another as we see that day approaching!—*A. B. Simpson.*

Wednesday, 13th. *Curse ye Meroz. Judg. v. 23.*

So said the angel of the Lord, "because they came not to the help of the LORD, to the help of the LORD against the mighty." Can we help the Lord? Is there a battle, and is the enemy of God a mighty enemy? Think for a moment of one enemy of God and man, the liquor traffic, the greatest hindrance to-day to the spread of the Gospel in Christian and foreign lands. Are you helping the Lord in this mighty battle? Do you say you are doing nothing? Well, that was what Meroz did; they stayed at home and did not come up "to the help of the LORD," and they were cursed, and so shall we be if we do not, in some way, help the Lord in pushing evil out of this world.—*Margaret Bottome.*

Thursday, 14th. *Love . . . . beareth all things. 1 Cor. xiii. 4, 7* (*R. V.*).

Love is like the strong canopy of a tent, which "bears" the pitiless hail and the driving storm, protecting everybody who shelters beneath it. Love is a "hiding place from the wind, and a covert from the tempest." She "bears" the passions of envy and "the slings of outrageous fortune" and the nipping blasts of fierce contempt. She is always rearing her tent above the smitten and stricken children of men, and in her gracious shelter they find security and peace.—*J. H. Jowett.*

Friday, 15th. *The* LORD *said, ... While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, ... shall not cease. Gen. viii. 21, 22.*

Pilgrim whose faith has been halting, O heart overburdened with fears,
God sendeth thee strength in thy weakness, a rainbow to shine through thy tears;
Each May-time that comes is a token, a gift from the Father Divine,
Who holds the round earth in His keeping, Who guards it in shadow and shine.

—*Margaret E. Sangster.*

Saturday, 16th. *In the name of Jesus Christ. Acts iii. 6.*

Whoever *"in the name of Jesus Christ"* is giving himself or herself to soothing throbbing hearts and making human burdens lighter is serving the Christ.—*Len G. Broughton.*

Sunday, 17th. *Lo, I am with you all the days. Matt. xxviii. 20* (*R. V., margin*).

Let us seek grace to count on the fulfilment of this promise, and to believe that

He is with us all the days. What an influence this will have on every detail of our lives! How many practical questions it will settle! It will help us to a more thorough performance of the daily duties, to remember that He is a witness of all we do and how we do it. It will put a guard on the door of our lips to remember that He hears every word we speak. It will help us to decide as to the indulgence of certain habits, if we remember that we cannot get out of Christ's company. It will surely make plain the wisdom or unwisdom of attending places of amusement, if we ask, Can I take my Lord there? It will inflame our hearts with zeal, and strengthen us to work and witness for Him, when we know that He is with us "all the days." In fact, there is no conceivable position in which we may be placed where this gracious promise may not help and bless us.—*D. J. Findlay.*

Monday, 18th. *Jesus . . . . for the joy that was set before him endured the cross, despising the shame. Heb. xii. 2.*

I am glad to think that what my Saviour heard when He was dying on Calvary was not so much the scoffing cries of the multitudes, as the song of ten thousand times ten thousand singing, beyond the battle and the storm, the song of redeeming love. —*H. Elvet Lewis.*

Tuesday, 19th. *As he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him. Luke xxiv. 30, 31.*

When they saw Him in the act of breaking bread they recognized Him. Do you recognize Christ in the commonplaces—not in the great crises, but in the little, cheap things of life? "In him we live, and move, and have our being"; and the joyful people in the Church of Christ are those who see God in the commonplaces—in the breaking of bread, the giving of food and health and clothing; in the fresh air and bright sunlight.—*A. C. Dixon.*

Wednesday, 20th. *While it is called To day. Heb. iii. 13.*

Two days never come at a time. They never have and they never will. Therefore, to add yesterday's load, or to-morrow's, to to-day's, is against the order of nature. To put into every day just what it will hold of right doing, to answer each day's demand just as honestly and fully as we know how, is to have no worries over yesterday, and no fears for to-morrow. Worry over the past and fear for the future are both useless. To-day is our portion, and we need all our thought and strength to make the best of it.—*J. R. Miller.*

Thursday, 21st. *We shall see him as he is. 1 John iii. 2.*

Faith having had its perfect work, is to be vindicated and crowned by sight, and I venture to affirm as the deep conviction of my heart that the first joy of the departed is the vision of the Lord Himself. I do not propose to enter into any argument concerning the localization of Jesus in the glory. That the Man of Nazareth is there, as a man, is certain; and it is the actual vision of His dear face to which we all look forward.—*G. Campbell Morgan.*

Friday, 22nd. *God . . . . said unto . . . . Abraham, ... Take . . . . thine only son Isaac, whom thou lovest, ... into the land of Moriah; and offer him there for a burnt offering. . . . . Isaac spake unto Abraham his father, and said, ... Behold the fire and the wood: but where is the lamb? . . . . And Abraham said, My son, God will provide himself a lamb for a burnt offering. Gen. xxii. 1, 2, 7, 8.*

We are told that Abraham saw Christ's day and was glad. I do not know when he saw it, but I have an idea that it was from this very place that God drew back the curtain of time and showed him Christ as the Bearer of sin.—*D. L. Moody.*

Saturday, 23rd. *They are more than can be numbered. Ps. xl. 5.*

When thou hast thanked thy God
For every blessing sent,
What time will then remain
For murmurs or lament?
—*Richard Chenevix French.*

Sunday, 24th. *In him was life; and the life was the light of men. John i. 4.*

When He was in the world among the children of men, they could not keep away from Him . . . . He drew them to Himself

by the cords of hope and love. Whenever men came within the Christ-zone, their heart and brain were flooded with life and power. The wonder to me about the New Testament is just this outburst of life which you meet throughout it all. . . . . Trumpets are sounding through it all! What a rush of vitality there is in it! We feel the confidence in God and in man, the sense that heaven is open and the very light and life of God are entering heart and brain! He brought life with Him wherever He came. He radiated *life,* and the central truth of present history is that He radiates it still.—*D. S. Cairns.*

Monday, 25th. *Which all your adversaries shall not be able to gainsay nor resist. Luke xxi. 15.*

A living, loving Christian—true of tongue, honest of heart, pure of conduct and yet lovable in daily life—is the most unanswerable argument for Christianity.—*Theodore L. Cuyler.*

Tuesday, 26th. *We . . . . serve the* LORD; *for he is our God. Josh. xxiv. 18.*

Jesus Christ possesses an unimpeachable and absolute right over us. He has the right of *Creator:* "It is he that hath made us, and not we ourselves." He has the right of *Benefactor,* not only in the realm of temporal, but of spiritual existence. He has the right of *Redeemer.* This is the greatest claim of all. But our decision demands declaration. He will not have His servants live in secret and retirement. They are to proclaim and publish the fact that they are for Him.—*F. B. Meyer.*

Wednesday, 27th. *Be of good cheer. John xvi. 33.*

"Be of good cheer," Christ used to say to His disciples. Be cheerful: that is our modern English for it. Carry that sort of look on your face as of a person who has heard a piece of rare good news; carry that sort of tone in your voice. If the circumstances of your life are depressing; if you have known what it is to suffer pain, or to lose your goods, or even to lose your friends, and in spite of that can "be of good cheer," it will mean all the more; a candle shining all the brighter when it is shining in the dark.—*William R. Richards.*

Thursday, 28th. *Consider the Apostle and High Priest of our profession, Christ Jesus. Heb. iii. 1.*

More difference than many a Christian thinks is made by neglect of that *consideration.* And there is only one certain path and school for it: the search and study before the Lord, and in faith and prayer, of the Holy Scriptures. . . . . We may know Him, and yet know very little about Him. Our very assurance of life in the Lord may be misused to slacken our study of the Lord; and then, sooner or later, our use and growth of life in Him will suffer.—*Handley C. G. Moule.*

Friday, 29th. *Pure religion and undefiled before God and the Father, is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world. Jas. i. 27.*

A religion of effortless adoration may be a religion for an angel, but never for a man. Not in the contemplative, but in the active, lies true hope; not in rapture, but in reality, lies true life; not in the realm of ideals, but among tangible things, is man's sanctification wrought.—*Henry Drummond.*

Saturday, 30th. *I saw . . . . the Lord sitting upon a throne, high and lifted up. . . . . Then . . . . I heard the voice of the Lord, saying, ... Go, and tell this people. Isa. vi. 1-9.*

No theophany, no revelation, is ever intended for our private enjoyment. . . . . Every vision of God that comes to us is to be transmuted into service for humanity. —*Charles Brown.*

Sunday, 31st. *Be filled with the Spirit. Eph. v. 18.*

The first thing said of the disciples after Pentecost was that they were "filled with the Holy Ghost." Whenever there was anything important to be done, it says, for example, "Paul, being filled with the Spirit," spake thus: "Peter, being filled with the Spirit," did this. It was characteristic of the apostolic Church that they were men full of the Holy Ghost. Is that our privilege? It is not only our privilege; it is our duty.—*A. J. Gordon.*

DEVOTIONAL STUDIES IN THE SUNDAY SCHOOL LESSONS.

Rev. F. B. Meyer, B.A., D.D.

THE UNJUST STEWARD.

(May 10, Luke xvi. 1-13.)

May 4. Luke xvi. 1-13.
May 5. Gen. xli. 37-49.
May 6. Ps. xv.
May 7. 1 Tim. vi. 10-19.
May 8. Ex. xxiii. 1-9.
May 9. Matt. xviii. 24-35.
May 10. 2 Kings xii. 4-16.

When our Lord had finished the parable of the Prodigal Son, He did not break off His address, but turned more especially to address the disciples, i.e., those who had begun to live the life which He made attractive by His life and teaching. Pharisees and critics were in the crowd, and these also were listening (ver. 14).

The accusation made against the steward was wasting his master's property. A man like this held a very important position in the household (Gen. xxiv.; xxxix. 4). And, therefore, the absoluteness of the faith reposed in him aggravated his abuse of his position. It was not simply that he neglected the interests which he ought to have guarded, but that he had fraudulently misappropriated for his own use what should have been faithfully administered.

Alas, how many professing Christians may be justly accused of wasting their Master's goods! Life is a great probation, which they have shamefully misused. God gives us richly all things to enjoy; but though life is intended to bring us joy it is also intended as an opportunity to associate ourselves with Him in His gracious ministry to mankind. We are meant to be His almoners, stewards, dispensers of help, associates with Christ in His redemptive work (1 Cor. iii. 9).

The steward proposed to himself a plan for minimizing the severity of the dismissal which he knew must befall. He appears to have thought less of his disgrace than of the difficulty of procuring the necessaries and conveniences of life. He determined to lay his master's debtors under great obligation to himself, so that when the inevitable blow fell, they would be willing to compensate him by extending to him hospitable entertainment. Two representative cases are cited of his proposals to the tenants.

Apparently the landowner, having large possessions, and therefore large incomings from the fruits of the earth, had sold, through his steward, large consignments of them to these men, who had given bills, i.e., notes of hand, but had not as yet made their payments. These accounts, which had remained in the steward's care, were now returned to the debtors with his direction to enter much smaller amounts of oil and wheat than was actually the case. To one the steward remits half, to another one fifth of his debt. Evidently he felt the need of acting with despatch: "Sit down quickly." On the morrow, the opportunity would have passed out of his hands.

By this ingenious device the steward secured the gratitude and good will of these men, who, by the amounts they handled, were evidently men of considerable property. The arrangement was obviously most unprincipled. It was simply stealing. The money was clearly misappropriated at his unblushing suggestion. But, as we have said, the plan was excessively ingenious. If he had perpetrated a direct theft the law would have had him in its clutches; but since he acted as his master's representative, to whom large liberty was conceded, his master had no redress except to dismiss him, which he did. But in doing so, he could not resist expressing his appreciation of the cleverness of the scheme, even though he suffered by it.

It should be clearly borne in mind that our Lord does not commend the act or hold it up for our admiration or imitation. We may smile at the cleverness of the forger or swindler; we may frankly acknowledge the ready-wittedness of the trickster; we may appreciate, not the morality, but the ingenuity of the forger or burglar. "No one commends the morality of David when he played the madman at Gath, and scrabbled on the gate, but who has not smiled at his skill in meeting the occasion, overreaching all his enemies and making them serve him by the simple device of hiding the brightest intellect of the age

under the vacant, silly stare of the idiot?"

There were two elements in this man's behavior. First, his dishonesty: for this our Lord could have nothing but condemnation; secondly, his foresight and endeavor to provide against the menace of the future: *that* was laid hold of by the Great Teacher and held up as an incentive to our prudent preparation against the future. If a bad man was sagacious enough to use another man's property for his own security and welcome, surely "the children of light" should be equally on the alert to use the money with which God has entrusted them in such a manner that they, too, may reap the benefit from it when they leave these temporary and transient scenes to enter upon the eternal and unchanging home which awaits them on the other side. What a vista this opens to us! We are reminded of 2 Pet. i. 11, the Greek of which means that a choral welcome will be given to those who have fought the good fight and kept the faith. They will not enter heaven by a back door, but will proceed through a throng of welcoming friends; not like a derelict vessel towed into port, but like a noble steamship entering the harbor, or moving majestically past the Statue of Liberty to the landing stage of New York.

We must quote here the beautiful phrasing of Dr. Marcus Dods, to further explain the significance of our Lord's thought: "The parents whose closing years you watched and sheltered at the sacrifice of your own opportunities, the children for whom you toiled, the friend or relative whose long sickness you brightened by unwearied affection, the lad whose whole life you lifted to a higher level by giving him the first step, these are they who will receive you into the 'everlasting habitations.'"

Notice the three expressions used for money in ver. 9-13. (1) *"The mammon of unrighteousness."* Mammon is the Syriac word for money and it is called unrighteous because those to whom Christ was speaking so constantly handled it unrighteously. (2) *"That which is least,"* as contrasted with the true riches. (3) *"That which is another's,"* i.e., we are stewards for God. We are in this world as children in a nursery, who give evidence of their future character by their treatment of their toys. To the mother the characters of her children are revealed as she watches them in their play. One is selfish and domineering, the other is frank and generous. So, says our Lord, we are now dealing with the shadows of the real things. God is testing and observing us; and our fidelity or infidelity in the tiniest details will have a momentous issue in that world where the real and eternal will have been substituted for earth's fleeting shadows.

GOLDEN TEXT: *He that is faithful in that which is least is faithful also in much: he that is unjust in the least is unjust also in much. Luke xvi. 10.*

THE RICH MAN AND LAZARUS.

(May 17, Luke xvi. 14, 15, 19-31.)

May 11. Luke xvi. 14, 15, 19-31.
May 12. Job xxxi. 16-28.
May 13. Jas. ii. 1-10.
May 14. Ps. xlix. 6-20.
May 15. Mark ix. 43-50.
May 16. Ps. xxxiv. 1-10.
May 17. Ps. xxxiv. 11-22.

The Pharisees and rich men of our Lord's time were disposed to count wealth as a mark of God's favor, while poverty and disease indicated His disfavor on account of sin. They thought that the same distinctions would hold in the life to come. They ridiculed our Lord's suggestion that a man's life did not stand in his wealth, but in character. It was useless to argue, and therefore He drew aside the veil and showed how absolutely earth's distinctions cease to count, and vanish, when we have passed into the eternal world.

THE RICH MAN. There is nothing to show that his money had been acquired unjustly. He had made it legitimately by trading, or it had come to him by inheritance. He must have been charitable after a fashion, or the beggar would not have been daily "laid at his gate." He could easily have refused to allow the poor man to lie there. His servants might have had instructions to drive him away. Those untended wounds could not have been a pleasant spectacle for either himself or his friends.

His dress was that of his class; and though he is said to have "fared sumptuously every day," there was nothing to show that he was an epicure or sensualist.

He was just an affluent, easy-going, well-to-do man, popular among his friends, and famed through society for his generous hospitality. Night after night, the windows would be aglow with brilliant light, the richly dressed guests would throng through the vestibule, and the noise of laughter, music and dancing would resound on the night air.

Suddenly, however, an end comes to it all, and he is summoned away to scenes the very reverse of his earthly experiences. His body receives a great funeral. The significant words, "and was buried," tell the tale of the splendid pomp with which it was carried to its last resting-place; but his soul was "in torments." We are not called on to believe that the flame was a literal one. There is pain worse than any outward furnace could afford. Fire cannot sting or injure a spirit, but memory, remorse, the pangs of conscience can. And this is gathered up in that solemn word spoken on the threshold of the other world by Abraham, whom the Hebrews regarded as their heavenly host: "Son, remember."

But why did the judgment of the other world fall so heavily on this man, who is not accused of any flagrant wrong-doing? There is a double answer to that question. (1) His good things were those of this world—what he should eat, drink and be clothed with. So long as these demands of a merely material life were supplied, he was content. It is easy to see how such a soul as this must inevitably suffer when it passes from time into eternity. Like a mollusc it has clung to the rock of material good, and when suddenly it is sundered away from this and sent forth into the ocean of the spiritual life, it has nothing left to hold to. All the appetites and desires are there, but the means of gratification are left behind.

(2) He had not communicated of his good things to Lazarus. He may have given some chance dole, but there had been no systematic or self-denying attempt to afford permanent relief. Even the dogs seem to have been more sympathetic. As soon as he reached the other side, he desired that Lazarus should be commissioned to do for him the service which he had never troubled to do for Lazarus. If only there had been some attempt to equalize the lots of himself and the beggar in this world, there might have been an equalizing of them in the other. If only the rich man had used his wealth to make friends, as our Lord advises in ver. 9, he would have been received as Lazarus was into the everlasting home with a choral welcome. But he had failed in his duty both to God and man, having failed to recognize his stewardship and the claim of suffering brotherhood.

It may be objected that this would give color to the suggestion that we may win heaven by our good works and charitable deeds. But our Lord could have given no countenance to this thought. It is "not by works of righteousness," but by faith and love that we are saved (Tit. iii. 5). No, this is not the conclusion to derive from the words of Jesus; but that where there is no genuine Godlike love in the heart it cannot find a home in the world of love, where God, Who is Love, ever abides. And when Abraham says that between the two states of being yawns a great fixed and impassable gulf, he surely means that the habits of a lifetime cannot be easily expunged. The easy carelessness and selfishness of the rich man had become the stereotyped and permanent condition of his soul (Rev. xxii. 11).

Lazarus. It is not difficult to conceive of the evil lot of this poor man, though even he was not without friends, who bore him daily to the rich man's gate. His name implies his faith in God: it means "God's help." Beneath his forbidding exterior there was a pure and holy soul; and when he died, though no funeral awaited his body, he was borne by angels to that great festival which to the pious Jews was the highest conception of heaven (Matt. viii. 11). The love of God was in his heart during his long sufferings, though he could only show it by an unmurmuring patience and fortitude. But he went by a natural affinity to the company of the great souls that had passed on before him. They quickly realized his intrinsic beauty and worth. It had indeed been apparent to them all the time. But the rich man also awoke to it. He not only saw him in the bosom of the great father of the faithful; but he realized that, if the needful permis-

sion were given, there was love enough in this humble soul, to leave the rapture which had broken on him so recently, and cross the intervening void, in order to wet his parched tongue with a draught of the river of water of life. It should be clearly borne in mind that the blessed condition to which Lazarus found himself transported was not as compensation for his suffering: but the result of the spirit in which that suffering had been borne. Oh, what comfort there is awaiting all "that mourn in Zion"! (Ver. 25 and Isa. lxi. 3.)

The Brethren. This paragraph was added to the parable to show the Pharisees that all needful instruction as to the path of life had already been furnished by the Old Testament Scriptures. We all suppose that if only we could encounter some apparition from the other world it would strengthen our faith. We say, in effect, If one came from the world of the departed we would believe. But any vision of that kind which might impress the outward senses would leave the heart untouched and unrenewed. We might be startled and solemnized, but not changed in our moral attitude.

It should be remembered, on the other hand, that the promises of God's Word appeal to the heart with its moral intuitions with more emphatic certainty than the flash of angel wings to the mortal eye. Conscience and heart are the optics by which we perceive God. "Moses and the prophets" (i.e., the Old Testament) are hereby authenticated by our Lord as the only and sufficient ground and rule of faith and practice. Heed them for your soul's salvation!

Golden Text: *Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard. Prov. xxi. 13.*

UNPROFITABLE SERVANTS.

(May 24, Luke xvii. 1-10.)

May 18. Luke xvii. 1-10.
May 19. Matt. xviii. 7-17.
May 20. Matt. xxiv. 45-51.
May 21. 2 Tim. iii. 10-17.
May 22. Acts vi. 8-15.
May 23. Matt. xix. 23-30.
May 24. 1 Thess. v. 12-24.

We must avoid, through prayer and watchfulness, causing any soul to stumble to falling. In such a world as this, where the dark night still lingers, souls will stumble on the mountains, but we must see that we do not add to their perplexities and condemnation. "Take heed to yourselves," therefore, said our Lord. But in the case of those who have fallen, we must restore them in the spirit of meekness, remembering our own frailties (Gal. vi. 1-5). The great restorative is Love, which forgives. Conscience has already scourged the delinquent. Try a love that forgives unto the uttermost.

Christ's Law of Forgiveness. We are not to condone or wink at sin. There is a strong tendency to do this, when we are dealing with some beloved child or necessary servant or absolute stranger. Why should we trouble ourselves? This is what society rightly describes as "spoiling." A too indulgent mother, who refuses to correct her child, does not love the child more than the parents who use the rod, but prefers her own ease and peace more than righteousness, loves herself more than the child, and lays up for herself a very heavy experience of sorrow in the future. We have no right to allow wrongdoing to pass without rebuke. Only our rebuke must not be the sharp outcome of our wounded pride and mortified vanity, but of genuine love for the offender's soul and desire to call it back to a holier and sweeter life. The Lord is very explicit on this point. He calls on us to make an effort to *gain* our brother. And we are not to rest satisfied with *one* effort (Matt. xviii. 15, 21, 22).

Forgiveness must be preceded by definite confession. It is a profound mistake to take the offender back into the arms of our love until there are evident symptoms of repentance and confession. The prodigal must return and come back to his Father. (See Job xxxiii. 27, 28; Ps. xxxii. and li.; 1 John i. 9.) David made one of the great mistakes of his life when he took Absalom back into the palace and his favor, before that graceless son had made apology or reparation (2 Sam. xiv.). It is by confession that the poison is squeezed out of the wound so that it may be cleansed and healed from the bottom.

But if he repent the offender is to be forgiven; and forgiveness includes a great deal. First, the sin must not be thrown

up against him, but forgotten (Ezek. xxxiii. 15, 16). Second, he must be taken back into the fullness of loving confidence (Hos. xiv.). Third, the sin must be covered, hidden from view (1 Cor. xiii. 7, R. V., marg.; Jas. v. 19, 20). And this must be done repeatedly. "Seven times a day" means the perfection of daily forgiveness, which, if it is demanded of man, is also practiced by God. See also Matt. xviii. 21, 22. There is to be no limit to forgiving love and this will ultimately conquer.

The Increase of Faith. It is not to be wondered at that the apostles felt their need of increased faith, if such demands were to be obeyed. Faith is the sixth sense, which is the perquisite of the soul, and combines in itself sight, hearing, touch, taste, and even the sense of smell, as directed towards the Unseen and Eternal. It is the faculty by which the soul is made aware of the Unseen, and receives from it grace upon grace. It is not doing something or feeling something, but just opening the window towards the Eternal, as Daniel did towards Jerusalem.

This is the underlying thought in our Lord's comparison of faith to a grain of mustard seed. See Matt. xvii. 20. The little seed, cast into the ground, becomes opened to the energy of mother earth and the vernal heat. The tiny aperture, pierced in her texture, allows a small stream of quickening power to enter, which grows stronger and always stronger, until the deepening root on the one hand and the uprising shoot on the other evidence the presence of something mightier than we could have conceived. It is life which is working in its heart. We have seen huge rocks cleft in twain by the swelling grain or the slender rootlet. Nothing is impossible where God is admitted into the soul. Oh, how foolish we are not to learn the deep lessons of John xii. 24 and 1 Cor. xv. 37, 38! Use what faith you have and it will grow. Remember that faith is only possible as you look away from your sins, temptations, difficulties, enemies and manifold disabilities to "God, who quickeneth the dead, and calleth those things which be not as though they were" (Rom. iv. 17).

Unprofitable Servants. When we have reached such a faith that we can live a life of perfect love and forgiveness there is nothing to be proud of. We are still unprofitable servants, who have only done our duty. There is no ground for pride, because we have attained somewhat to God's ideal; but we may be devoutly *thankful,* giving Him all the glory. In all probability we shall never be aware of our approximation to God's ideal. Those whose faces really shine are the last to know it.

But though we are unworthy we are allowed to wait personally on our dear Lord. This parable is especially suited for Sunday evening. We have been ploughing and sowing the seed, or keeping the sheep and lambs. We have come back to our home tired and exhausted, perhaps a little anxious and dejected. Things have not gone as we would have wished. But let us not give way to depression, still less let us go to the servants' hall to eat and drink, in personal relaxation and self-indulgence. No, listen, the Master's voice is calling! He does not bid us to sit down to our meal. On the contrary, He tells us to make ready for Him, that *He* may sup, and to gird ourselves that we may serve Him. Remember that there is always the need of re-girding, when we have been hard at work all day. There is always a tendency to slackness, which can only be corrected by the peremptory summons of the Master: "Gird thyself. Catch up the flowing garments of self-gratification in the strong bands of self-restraint."

Do we make enough of this personal service to our Saviour? Are we not so engaged in His business in the field or fold that we are apt to neglect Him? We need to minister to Him, that He may feed on our love, and drink of our poured-forth devotion.

"Make ready wherewith I may sup." It was supposed in the ancient sacrifices that the deity fed on the slain beast, and drank its blood (Isa. i. 11). But the sacrifices which God loves are broken and contrite hearts, the praises of His people, their faith and love. Let us give Him to eat of these. This is the communion which is set forth in the supper of the Lord; and when we have satisfied Him we are fed and refreshed ourselves: "afterward thou shalt eat and drink."

GOLDEN TEXT: *He that glorieth, let him glory in the Lord. 1 Cor. i. 31.*

THE REVEALING SPIRIT.

(May 31, 1 Cor. ii.)

May 25. 1 Cor. ii. 1-10.
May 26. 1 Cor. ii. 11-16.
May 27. Acts ii. 1-12.
May 28. John xvi. 7-15.
May 29. Acts viii. 14-24.
May 30. Zech. iv.
May 31. 1 John iv. 1-10.

Corinth was famed, not only for its architecture, which still exists among us in our Corinthian columns, but for its schools of philosophy and rhetoric. Naturally Paul shrank from the criticism which his limited acquaintance with the world's wisdom would be likely to create. And, though under the influence of the Spirit he often rose to high levels of holy eloquence, he was aware that, judged by the most exacting rules, his speech was contemptible (2 Cor. x. 10). He could not come, therefore, "with excellency of speech or of wisdom, declaring . . . . the testimony of God" (ver. 1).

There was another reason operating with him, which made him diffident. He had recently had a very disappointing experience at Athens. Though he had made one of the most studied and thoughtful appeals that was ever addressed to an Athenian audience, the results had been very disappointing (Acts xvii. 32, 33). In that address he had dealt specially with the creatorship and judgment f God, and so far as he had introduced mention of our Lord it had been only of His Resurrection. He had come, therefore, to realize the living truth and force of those words of Christ in John xii. 32. He felt that the supreme magnet of men was the Cross, and that the eloquence of the dying Saviour was the most potent appeal that could be addressed to men. So, on his way between Athens and Corinth, he seems to have come to the solemn resolution that he would know nothing among the æsthetic and cultured citizens of Corinth, "save Jesus Christ, and him crucified."

But as he looks back on those days from the vantage ground of the years, he is aware that, having said so much of his first days at Corinth, he had not said all. He could never forget the "weakness," the "fear" and the "much trembling." He was willing to own that his speech and preaching were singularly devoid of the "enticing words of man's wisdom." But he was conscious that there was a power with him which more than compensated for all his deficiencies. He spoke "in the demonstration of the Spirit and of power." By this he means that as he spoke to the ear, the Spirit spoke to the heart, and that there had been an inner conviction of the truth of his words, which could not be gainsaid or resisted.

THE DOUBLE WITNESS OF THE CHURCH. We can never forget the Master's words in John xv. 26, 27. He knew that His servants would be drawn from all ranks of society, as proved to be the case (1 Cor. i. 25, 26). He was aware that their only University would be that of Divine Truth, not argued for, but realized by the intuition of the soul. He was aware of their impotence to vie with earthly teachers and speakers in the science or rhetoric of the schools; but He promised a Companion, an Assistant, a Co-witness of Divine quality and power, Who should strike conviction into the heart of the audiences they would address. His advent took place at Pentecost, and the Apostolic band became immediately aware of the mighty accession to their power, which had taken place (Acts v. 32).

We give an illustration of this co-agency. All are familiar with the old-fashioned saw-pit, sunk in the ground, in which two men work, the one on the surface, the other at the bottom of the pit; and the movements of the one whom you can see are timed with those of the one whom you cannot see. So in all Gospel teaching and preaching there are two: the human and the Divine; the frail earthly testifier to the truth of God, and his mighty Coadjutor.

It should always be remembered, however, that the Spirit does not undertake to bear witness to *our* poor thoughts and words, except as they tend to glorify Jesus Christ. If we deal with politics, or social questions, or the passing events of the world's interests, apart from Him, we shall deprive ourselves of His inestimable help. They who know *only* "Jesus Christ, and him crucified," stand on a sure platform.

THE HIDDEN WISDOM. Though the

Apostle was well aware that the subjects on which he loved to dwell were foolishness to the princes of worldly wisdom, he knew that they were the wisdom of God, and would be appreciated by all who were "perfect" (ver. 6), i.e., who were fully grown out of the things of the soul—with its fancies, its intellectual conceits, its toying with pretty phrases and eloquently expressed sentences—into the things of the Spirit. When we really awake to the solemnities of life and death, we are no longer satisfied with mere prettinesses. The starving man does not appreciate whipped cream and pastry. Give him good bread and meat.

The truth of the Gospel may not appear attractive to men and women who are pampered with the luxuries and enfeebled by the enervation of wealth and pleasure; but let men be in the position of Augustine, longing for deliverance from inbred sin, or of John Bunyan, smitten with the anguish of conviction, and they will cry out for the old doctrines of the blood and righteousness of Christ. After Jonathan Edwards' sermon at Northampton, people needed something more than rosewater and eau-de-cologne!

The eye of the ordinary man may not see beauty in the Cross of Jesus, the ear of the worldly pleasure-lover may detect no music in the Gospel message, but they who love God and are taught by His Spirit recognize that Heaven itself could not yield more delights than cluster in the name of Jesus.

The Divine Teacher. The Holy Spirit must be "received" (ver. 12). Just as the child of the world opens all the gateways of his nature to welcome the incoming tides of the world of sense around him, so we, who are the children of the Eternal world, must open all the avenues of the spirit to receive the Holy Spirit. We must refuse "the spirit of the world," which would bewilder and lead us astray, and welcome the Spirit which comes to us straight out of God. We must live in that Spirit and walk in it (Gal. v. 25). There may be no emotion, no excitement, no sensation of His entrance, but He will come as the morning dawn that steals noiselessly over the world and into our homes.

Then we shall "know." The things that are prepared and given to us by God are beyond our estimate (ver. 12). But we shall become gradually aware of them, beneath the Spirit's revealing light. We shall find ourselves rich with the treasures of our Father's house. (See Luke xv. 31.) Just as a friend understands his friend's nature by an instinctive knowledge, so the inner treasures of Jesus our Lord will be unveiled to us, and become the materials of our daily use (ver. 14-16).

Golden Text: *The Spirit searcheth all things, yea, the deep things of God. 1 Cor. ii. 10.*

THE COMING OF THE KINGDOM.

(June 7, Luke xvii. 20-37.)

June 1. Luke xvii. 20-37.
June 2. Luke iv. 16-27.
June 3. Matt. v. 5-16.
June 4. Mark xiii. 28-37.
June 5. Gen. vii. 13-24.
June 6. Gen. xix. 17-25.
June 7. 2 Pet. iii. 8-18.

The hatred of the ruling classes for our Lord had now reached its climax; and a number of Pharisees seem to have forced themselves into His presence with a demand for an immediate and plain answer to their question as to the sign of the Kingdom of God, which the Master had announced as near. This lesson deals with the signs of its approach.

"Not With Observation." They were looking for a sweeping political revolution which should overthrow the Roman Empire and reinstate the Hebrew kingdom. They thought that Jerusalem would then regain the glory she enjoyed in the days of Solomon, and that from all the world there would gather kings and ambassadors, the great ones of the world, as the Queen of Sheba journeyed from her own land to hear for herself the wisdom of which the rumor had come to her. Such, however, was not God's purpose. He had reserved some better thing for His people. The Heavenly Kingdom would not come with outward pomp and splendor, or with the army and court of an earthly monarch. Men would not be able to say of it: "Lo, here is the Kingdom of God!" or "Lo, there!" It would steal through the world as the spring through the woodlands. It

is difficult to say exactly which is the first day of spring. Indeed, often when we say that she is coming, she has already come. She has stolen in on us without the herald's trumpet or the cry of the forerunner. Was it not thus that Jesus, the King of all ages, entered our world? There were very few who recognized Him, either in His birth or afterwards. While people were expecting Him at the front door He stole in at the back. A humble peasant pair received the Babe into their home; and when they bore Him to the Temple, on the first occasion, one aged man and one venerable woman alone recognized and welcomed Him. As the Baptist said thirty years afterwards: "There standeth one among you, whom ye know not."

It is thus also that the Kingdom enters the heart of many a child. It is impossible to point to the place or time when the King came to His palace. It may have been when kneeling beside the mother to utter its earliest prayers to the kind Shepherd, or when sitting in the church or school. In after life the young Samuel could hardly remember the time when his mind was not filled with his mother's ideal that he should be lent to the Lord. Do not trouble about the time or place, only be sure that the Lord, Whom ye seek, has really come to His temple, and is sitting there to refine (Mal. iii. 1-4).

It Is Within. "The kingdom of God is within you." (Cf. Rom. xiv. 17.) The thoughts of that time were constantly reverting to Dan. vii. 13, etc. It was from that passage, largely, that the pious Jews obtained their conceptions of the Kingdom; and there is no doubt that Jesus shall reign everywhere and forever over this earth. But before we can see the Kingdom without us we must find it within. We must open our heart to the King, must surrender to Him all the keys of the citadel, must be His willing subjects in everything. Then He will reveal Himself to us and we shall realize that He is in us "the hope of glory" (John xiv. 20; Col. i. 27).

It is when we know that Kingdom in our hearts that we shall begin to perceive and understand it in the world. Someone has said that the Kingdom means "our awareness of God." We begin to be conscious of the presence and power of God in every movement and event. We feel that life is transfigured and glorified, because it is a little island surrounded by the love of God. We know that we live, and move, and have our being in Him. We see His hand and hear His voice in every event. We become more conscious of Him than of the absence or presence of any one else. The Kingdom is in us and we are in the Kingdom.

Unexpectedly. We have seen that at the beginning the Kingdom is hidden, but we are repeatedly told that it will be one day clearly revealed (ver. 30; Matt. xxvii. 64; 1 Thess. v. 2, etc.). Perhaps it will be revealed by men's spiritual senses becoming suddenly quickened to see what had always been close to them. The dense curtain of our senses will be rent from top to bottom. In any case we confidently expect the fulfilment of Rev. i. 7. And however it comes the Kingdom of the Heavens will break suddenly and unexpectedly on the affairs of men.

God is near us all. The eternal and infinite world is ever enwrapping us round about. It breaks in on us at death. It will be more real than the physical world is. And this intrusion of the Kingdom on the children of this world will be as startling as the fall of Sodom or the coming of the Deluge. The world goes along its primrose-lined path, absolutely careless and thoughtless of the claims of God. The pleasures of sense and sin engross all classes. The stars are concealed in the glare of the gas lamps. The still small voice is drowned amid the laughter and song. Let a Noah, a Lot, or a Daniel read the handwriting on the wall, the warning is disregarded. It is like the far-distant booming of the cannon amid the revelry which preceded the Battle of Waterloo. What a picture must Noah have formed as he preached to the worldlings of his day from the scaffolding of his ark! They would come at the close of the day's labor to criticise his achievement and remark satirically on the folly of his expenditure! Lot "seemed as one that mocked unto his sons in law" on that fair morning when the sun rose on Sodom for the last time. So, when we speak of the unreality of worldly shows and the fleeting character of all things beneath the sun, men deride us and pursue their business, their money-

making, their pleasures, unrestrained. (See 2 Pet. iii.)

The Separations of the Kingdom. When all the shows and interests of Vanity Fair have passed like a dream of the night beneath the touch of the Eternal Age which our Lord will introduce one day, there will be momentous separations. However close has been the previous affinity it will be irrevocably ended. Two brothers, accustomed to share the same bedroom, will find themselves irrevocably parted because the one belonged to *that* world and the other to *this*. Two women, close friends, or sisters, accustomed to do their daily work together, will be severed, the one passing into the marriage-feast, the other left to lament inconsolably outside (Matt. xxv. 1-13). We may have been during our whole life companions with devout, God-fearing people, but if we have never been born again we shall never see the Kingdom of God (John iii. 3, 5).

A man on an Eastern "housetop" can, in a moment, descend by the outer stairway and flee whither he will. To descend into the house and arrange for the taking of his valuables may mean the delay that forfeits life. In this striking parabolic form Jesus urges the value of an immediate decision. The one thing for us all is to save our souls (ver. 33, R. V., margin). To gain all else and forfeit our real life is to make the worst bargain possible to mortal man. At whatever cost, let us be chaste and pure, sweet and strong, faithful and hopeful. There is only one effectual way of soul-salvation; and it is by whole-hearted consecration to and faith in Jesus Christ. Give yourself to Him, all, always, and forever.

Golden Text: *The kingdom of God is within you. Luke xvii. 21.*

ILLUSTRATIVE HINTS AND HELPS.

Ida Q. Moulton.

1 Corinthians vi. 19, 20.

H-e who accepts everything as "sent by God" will never be strong, well, or happy. God gives us opportunities to learn the best methods for caring for our bodies. Our health depends upon the way we use the opportunities.

E-very time we dwell upon our own ill health we create an atmosphere for illness which makes us more or less susceptible to disease.

"A-mericanitis"—the name given by a German physician to the various nervous disorders of the American people—is not incurable, need not prove fatal, and can be prevented by following the prescription given by Paul to the Philippians (iv. 8).

"L-ove never faileth." Unless the causes of our ills are deeply imbedded in the "clay" of our bodies there is no better, safer, or surer way to glorify God in body, mind and spirit than a frequent retirement into the Castle of Love, which Paul built for the Christians at Corinth. (1 Cor. xiii.)

T-urn your thoughts away from the worry channel and you turn many a disease from your door. "The legs of the stork are long, the legs of the duck are short; you cannot make the legs of the stork short, neither can you make the legs of the duck long."

H-appiness Palace offers you "the joy of the Lord [which] is your strength." Those who walk its cool corridors and sit on its sunny verandas are fearless, cheerful, optimistic, strong and well.

H-ope is one of the strongest allies of strength and health, because it is the only solvent of those deadening mental foes—despair, discouragement, melancholy, fear and dread.

"I have had this fear hanging over me ever since I was a child; my father died of such a disease and my grandfather before him, and I do not know but that any day I may be likewise afflicted." An Oriental proverb says: "The *plague* killed five thousand people. Fifty thousand died of fear."

N-ineteen hundred years ago One Whom we dearly love to-day said: "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall

have them." "If any medical fact can be considered to stand firm, it is that, under certain conditions, prayer may contribute to the recovery of health."

T-he gospel of healing is not a new faith derived by combining religion, medicine and psychology; but a return to the original faith of Christ, Who spent more time in looking after people's physical welfare than He did in preaching sermons.

S-tatistics in some localities show that far more diseases develop among school children during the months of May, June and September than in July and August. This statement scores a point for freedom, happiness and *fresh air.*

James i. 19 to 27.

The "hearer of the word," who is not "a doer" also, is like the nardoo plant of Central America, which, though it satisfies hunger, is destitute of all nutritious elements. Daily feeding upon the plant is slow starvation, ending in death. Life comes through a union of hearing and doing and—Christ. Let us not forget the Christ. (Jas. i. 25.)

* * * * *

"I never knew how cross I was at home," said a woman soon after her conversion, "until I tried, after joining the church, to be always kind and loving. When I found out how surprised and pleased my husband and children were at the change, I realized my sins of speech for the first time." If Christ came into your home what would He there find? (Jas. i. 19.)

* * * * *

"Tell not abroad another's faults
Till thou hast cured thine own;
Nor whisper of thy neighbor's sin
Till thou art perfect grown;
Then when thy soul is pure enough
To bear My searching eye
Unshrinking, then may come the time
Thy brother to decry."

(Jas. i. 26.)

* * * * *

Charles Kingsley made it a rule of his life never to lie down at night without being able to say: "I have made one human being, at least, a little wiser, a little happier, or a little better this day." In striving to prevent spots in other lives we go a long way in keeping our own life "unspotted." (Jas. i. 27.)

* * * * *

As a converted African cannibal sat reading his Bible, a European trader passed by and asked him what he was doing. "Reading the Bible," was the reply. "That book is out of date in my country," said the trader. 'If it had been out of date here," said the African, 'you'd have been eaten long ago." A Christian is a man engrafted in Christ through the Word. And most marvelous is this Word's transforming power. (Jas. i. 21.)

Psalm xi. 1 to 7.

In the words of another "we are moved to remark":

That the world is not wholly lost in materialism and avarice when, in less than four days, 30,000 passed through a certain gallery in France to view the magic smile of "Mona Lisa."

That the long array of the world's shining marks, which "the grim harvester, Death," reaped in 1913, serves to remind us we, too, may leave upon "the sands of time"

"Footprints, that perhaps another,
Sailing o'er life's solemn main,
A forlorn and shipwrecked brother,
Seeing, shall take heart again."

That whether women vote or not the control of the world will go with the women who raise men to vote.

That 1,300,000 immigrants in a year mean business for the "melting-pot"; it had better be kept Gospel-hot.

That fifty years ago Americans contended that God was in our battles. Who knows but He is also present in the battles of Mexico?

That the legislature in a Southern State, which is drawing a color line among its school teachers, "should go slow in doing an injustice to a dependent and helpless race."

That if Mr. Edison *does* make Helen Keller hear by means of electricity he will reach the climax of his wizardry.

That science as well as religion has some mysteries unrevealed. Sleep, electricity, the source of the sun's heat, life and some other familiar things yet wait an explanation.

Malachi iii. 7 to 12.

"Why should I give? What can God need from me
When His are all the earth and sky and sea?"
Why should I give?

Because it is a duty (1 Cor. xvi. 2).
Because it is a privilege (Matt. xxv. 40).
Because it blesses others (Gal. vi. 10).
Because it blesses ourselves (Acts xx. 35).
Because it brings reward (Matt. xix. 29).
Because it honors God (Prov. iii. 9).

"We all might [give] more than we have done
And not be a whit the worse;
It never was loving that emptied the heart,
Nor giving that emptied the purse."

* * * * *

There are those who say that **C**-onvert means turned over, and that a purse turned over is emptied out; **O**-ne has not really found Jesus till his hand is open toward Jesus with a proffer of his best gifts; "**N**-o wise man will desire more than he can get justly, use soberly, distribute cheerfully and leave contentedly"; **V**-oicing religious enthusiasm with gifts of money sometimes contradicts the word of mouth; "**E**-very Christian should label his pocket-book with the words of the Lord's lease: 'Occupy till I come.'" **R**-iches are most dangerous when they stand in the way of duty; **T**-rue happiness is the hunger to give; **E**-nough riches to be charitable are riches enough; "**D**-ying thou shalt not die" *if* thou hast freely given what heaven has lent thee.

P-ennies can create as great an impediment to spiritual life as pounds. **U**-sing money divinely best prepares one for Divine use. **R**-iches are a passport to everywhere and everything except heaven and happiness and health. **S**-elfishness, sitting upon our purses, is worse than being without a purse. **E**-very bit of love given to humanity increases our liberality toward them. **S**-uch conversion of purses cannot come forth without prayer and fasting.

Matthew v. 8.

"Why do you wear a pretty bow in your hair and take so much pains to have a becoming tie?" someone asked a teacher in a public school. "I wear my ribbons and put on my bows and make myself attractive because I have to influence for good fifty boys every day," was the reply.

"E'en from the body's purity the mind
Receives a secret sympathetic aid."

* * * * *

There is a legend of the Duchess Isabella, who, wishing earnestly to obtain some object, was instructed by the crafty court astrologer to kiss day by day for a hundred days a certain beautiful picture and she would receive the fulfilment of her wish. It was a sinister trick, for the picture contained a subtle poison which stained her lips with every salutation. Little by little the golden tresses of the queenly woman turned white, her eyes became dim, her color faded, her lips became black; but, infatuated, the suicidal kiss was continued until before the hundred days were complete the royal dupe lay dead.

Such is the infatuation of impurity.

* * * * *

"I decided not to go into it," said a young man who had been invited to engage in a doubtful amusement. "When I tried to decide in favor of it I found that I had to argue with myself. When that happens I always think it best to give a thing up."

"Let not the illusion of thy senses
Betray thee to deadly offences.
Be strong! be good! be pure!"

* * * * *

The teacher of an Arabian princess once gave his pupil a beautiful casket, not to be unlocked until a year had passed. At the close of the year, when the casket was opened, upon its satin lining there was a cloud of dust and this letter:

"Dear pupil, learn a lesson in your life. This trinket, when enclosed, had upon it only a spot of rust. By neglect it has become the useless thing you now behold, only a blot on its pure surroundings. So a little stain on your character will, by inattention and neglect, mar a bright and useful life, and in time leave only the dark shadow of what might have been. Place herein a jewel of gold, and after many years you will find it still as sparkling as ever. So with yourself. Treasure up only the pure, the good, and you will be an ornament to society, and a source of true pleasure to yourself and your friends."

BIBLE NOTES FOR DAILY DEVOTIONS.

Rev. J. Stuart Holden, M. A.

MAY, 1914.

1 PETER.

Friday, 1st. 1 Pet. i. 1 to 2.

How great is the transforming power of the grace of God! Peter, who is most often thought of as that friend of Christ who failed Him at the crucial time, and denied Him when an avowal would have meant so much to the Saviour in His trying hour, has become the man of vision and of courage. He writes to those believers who were scattered abroad in various far-separated places, and who doubtless experienced all the difficulty of maintaining a clear witness for Christ amid the circumstances of opposition which heathen influences and worldly forces created. For he knows by personal experience which he can never for an hour forget and which has left an indelible mark on his life, how easy it is to fail; and his letters bear all the marks of earnest desire to help these scattered and isolated believers to realize their ample resources in Christ, and to live worthily of Him and of their high calling.

It is significant that in his opening greeting he mentions "the blood of Jesus Christ." This is the sole ground of his assurance, and the only sure foundation for the life of holiness which is the burden of his exhortation. For it is always to be borne in mind that the blood of the Lord Christ alone cleanses the soul which it claims, and confirms the faith of those who commit their salvation to Him. All the blessing and enduement which qualify men for the upbuilding of character and the accomplishment of service flow from the Cross of the Redeemer. Grace and peace are multiplied to all who penitently approach this Altar of Sacrifice.

Saturday, 2nd. 1 Pet. i. 3 to 5.

The strain in which these heartening words are penned is one of glad exultation. Praise is comely for those who have been made righteous in Christ, and who are now earnestly seeking in their lives to translate the judicial into the actual. They march forward to music, glad with the unutterable joy of possession, and in the consciousness of the Lord's coöperating power.

Note the illimitable range of possibility which stretches before them. "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a living hope, ... an inheritance incorruptible, and undefiled," a "salvation ready to be revealed in the last time." Such a boundless prospect stimulates and inspires activity and earnestness as nothing else can. The far-off gleaming of "the prize of the high calling of God in Christ Jesus" encourages the sometimes weary pilgrims, and the voices of the Delectable Mountains call down to them in the valleys to quicken their pace and redouble their energies.

Meanwhile as the foes which are all around are met, as inner personal weakness is discovered, and as the subtle temptations which constantly assail are realized, the very power of God guards and keeps His children. What firmer assurance of ultimate victory can we need?

Sunday, 3rd. 1 Pet. i. 6, 7.

The Christian life always has been and always will be a paradox. To "greatly rejoice" while "in heaviness through manifold temptations" is an utter impossibility apart from the reinforcements of the power of God. Mere human nature, however well-intentioned, can never attain to this height. Such rejoicing, even when faith is being tested in the hot fires of persecution, ridicule and opposition which the world knows so well how to light, can only be the outcome of close and vital

union with Christ Himself. For He first lived such a life before committing His people to it. Despite every antagonism and disappointment which beclouded His earthly days, He was able at the close of life to bequeath His joy to His disciples; and to encourage them by the certainty that in the trials which lay ahead of them "my joy may be in you."

Faith is seen at its best and brightest when under test. When it refuses to disbelieve in the faithfulness of God, but rejoices in the assured certainty that the things which are seen are only temporal, are merely an ordered pathway into the glory of the eternal, faith is invested with a glory which is as the very light of the world. Its testimony is never so convincing as when sung in the shadows of a clouded experience. The honor it brings to the Saviour then is prophetic of the praise and glory with which it shall be revealed at His appearing.

Monday, 4th. 1 Pet. i. 8 to 12.

"Whom having not seen, ye love" constitutes both the explanation of that rejoicing in the midst of trial, and the inspiration for all the enjoined activities of the Christian life which follow. For love is misnamed if there is in it any element of mistrust. We can unwaveringly trust our Lord if we have learnt first to love Him, "because he first loved us." Nor is it too much to say also that He can and does trust us with all the responsibilities of His service, when He knows the love of our hearts for which His own craves.

Note the intimate connection between "believing" (ver. 8) and "receiving" (ver. 9). Indeed, they are practically synonymous terms for that initial exercise of faith in which the soul and the Saviour are indissolubly joined. "As many as *received* him, to them gave he the power to become the sons of God, even to them that *believe* on his name." The one who hears His voice and believes it to be His, will at once "open the door" to admit Him into life as Redeemer and Lord. Faith is not merely a more or less reasoned assent of the mind to certain declarations, but an attitude of heart and will toward the One Who makes them. "Believing," in the New Testament sense, is always to be understood as "receiving." And in turn such "receiving" always means a responsive "giving" to Him of all that we are and have. This is the compact of faith and love.

Tuesday, 5th. 1 Pet. i. 13 to 16.

The force of this "therefore" is that the basis of the appeal to active holiness of life is the already declared Gospel of God's grace and power. The imperative of all Christian duty is the fact of Christ. Such as have founded their hopes on Him and have begun to share His imparted life need no other argument for self-girding unto sobriety and obedience than that to which this word points them. As such have doubtless already found out, discipleship, if it is to be true, is no mere child's play, no mere matter which can be carried out in mental or moral indolence, no simply haphazard drifting in a kindly current of emotion. Christ has called us to strenuousness. His Gospel denies to all who embrace it the right of idleness. Its very ideal—"as he which hath called you is holy, so be ye holy"—demands a destruction of the old life to its very foundations and in all its ramifications. For all that is unlike Him must be ruthlessly cast out.

At the same time it furnishes us with both a pattern and a pledge. As we seek to be holy and devote ourselves to the practical fulfilment of this binding obligation, He will fulfill all the implicates of His call to us, and we shall know how effectually He works in those who seek to do His will. His holiness is the promise of ours; and the secret of its realization is in that term, "obedient children." And filial fellowship transforms mere duty into positive delight. This command is not irksome, but inspirational to all who have heard the call, and recognize it as the voice of Eternal Love.

Wednesday, 6th. 1 Pet. i. 17 to 21.

What a wealth of meaning is there in the conjunction of God as Father and Judge; of His pity, which is the support, and His purity, which is the standard, of Christian life! It at once inspires us to holy boldness and a holy awe. It proclaims

His nearness as close enough to satisfy the heart's longing for fellowship; and at the same time declares His remoteness as sufficiently far removed to invest life with a wholesome fear. For "without respect of persons he judgeth according to every man's work." His Fatherly love is not inconsistent with His inviolate righteousness. His tenderness is no contradiction of His justice. For He is the God of reality, and for the sake of those He loves will not allow anything but reality in them to pass muster.

Nor is His judgment deferred until the end of life. Each day is a judgment-day to the one who lives in His fellowship. And each day the sentence is written, not merely in an invisible record which one day is to be unrolled, but also in the visible character of each one of us. For each one is writing, not in words, but in deeds, his own autobiography, under the scrutiny of the Father-Judge. Such a view of life cannot fail to invest it with seriousness and steadiness of purpose.

"Forasmuch as ye know that ye were . . . . redeemed . . . . with the precious blood of Christ." This unspeakable cost at which our redemption has been procured both emphasizes the necessity of a holy life and interprets the ideal set before us. It is the first and final argument for the highest possible conception of the duties of sonship. Such love as it expresses certainly casts out fear, but only to inspire a greater and more powerful fear, even that of falling short of the Divine expectation, and of grieving the Father-heart of God.

Thursday, 7th. 1 Pet. i. 22 to 25.

The love of the child for the Father must be reflected in the love of the brother for the family. But this affection can only proceed from hearts purified from all that is unclean and ungodlike, by obedience to the Truth. How easy is this word to say, but how difficult to practice! Obedience to every last ray of light which comes to us from the Sun of Righteousness is in the nature of the case bound to be difficult and painful. For it inevitably means both renunciation and displacement of much that has held sway in life. The garden must be cleared of stones and weeds before the flower and fruit can be grown; and such clearance each man must do with his own hand. Holiness is, in both its negative and positive aspects, of all things the most practical and radical, nor can its goal ever be reached by any short-cut or easy path. No mere theory of the holy life, however perfect its logic and however tenaciously held, can ever be substituted for actual separation from the sinful and doubtful, and for actual cultivation of all that is Christlike.

That such purified lives are by no means self-centered or self-contained is the burden of this present exhortation. "None of us liveth to himself"—least of all the one who is following on to know his Lord. The very nature of his new life is to communicate its blessedness to others, and to serve them to their highest profit. "Unfeigned love of the brethren" is the spontaneous outflow of the Christ-indwelt heart. If it is absent or even variable we may well question our saving interest in Him and our fancied experience of the new birth. Do we really "love one another fervently"? Do we bear each other's burdens? Do we cover each other's faults? Do we rejoice in each other's excellencies? Do we seek each other's good? Do we defend each other's reputation? Such are some of the elementary tests of the love which proceeds from the purified life. Let us see to it that they are characteristic of our lives which make profession of faith in the God of love.

Friday, 8th. 1 Pet. ii. 1 to 10.

The ascending scale of this earnest exhortation is most striking. Commencing on the very low moral level of malice, guile, hypocrisies, envies and evil speakings,—where alas! too often Christians are to be found—it advances by way of the natural desire of newborn babes (to whom such things are unknown) for "the sincere milk of the word." Such as "grow thereby" become "living stones" in "a spiritual temple." Higher still they rise to the dignity of "a holy and royal priesthood"; and on the topmost pinnacle of all they are known and recognized as "the people of God"!

This is more than a mere scale of nomenclature. It is the soul's ascent from the lowest depths of unworthiness to the

highest privilege of likeness. Often toilsome it proves, for the foes which seek to drive the climber back are many and active. But as each successive height is gained the experienced graciousness (ver. 3) and preciousness (ver. 7) of the Lord are the strength of endurance and conquest; and the increased and ever clearer apprehension of Him is an unfailing inspiration.

"Excelsior" is the watchword of such a life, whose every realization furnishes enlarged qualification to serve, and whose every experience but strengthens the sense of union with the living Head. If we are "living stones" it is only because He is the Living Stone. If we are "an holy priesthood," it is only because He is the Great High Priest. If we are "the people of God," it is only because He is first of all the Son of God. We are and have nothing apart from Him; so that it is but natural that we should live to "shew forth the praises of him who hath called [us] out of darkness into his marvellous light."

Saturday, 9th. 1 Pet. ii. 11 to 20.

There is to be an obvious practical expression to the world of all spiritual relationship with God. Those whose true citizenship is in Heaven are at the same time pilgrims on earth, and have duties and responsibilities to the country through which their homeward journey lies. While they steadily decline to become naturalized in any degree, they are bound both to respect its righteous laws, and at the same time to exert an illuminating influence upon its peoples, as those who serve the Lord Christ. Each redeemed man is His ambassador, and by his life is either furthering or hindering the claims of His Kingdom.

Hence the Apostle passes, without any disturbance of spiritual harmony, or without descending from the bracing heights up to which he has led us, to a consideration in detail of those things which go to attest the Christian faith. Notice their comprehensiveness and practical nature. Abstinence from every carnal delight which threatens the supremacy of the spiritual; honesty in every correspondence with those of the un-Christian world; loyalty toward all that makes for good government; reverence of the true man in all men; subjection on the part of servants toward their masters; patience under undeserved blame—all go to make up that type of Christian character which actually puts to silence the ignorance of those foolish men who oppose the Evangel.

Such Christian conduct is the truest and strongest of all apologetics. When Christians are good citizens, faithful servants, honest tradesmen and generous neighbors, it is hard for the foes of the Truth to refute its claims. But when Christians fail of these things as they too often do, even in the name of an exalted spirituality, they only furnish such foes with ammunition for their attack. How serious then is the responsibility of the believer! For his character is the key to his Lord's triumph or degradation.

Sunday, 10th. 1 Pet. ii. 21 to 25.

The whole of Christian duty is summed up in the simple words: "that ye should follow his steps." He was the incarnation of all those graces which go to the compounding of that precious thing—character; and the sovereign law of life for each one of His disciples, whatever be the actual circumstances in which they are placed, is to follow Him. Not that He has left us a lengthy code of prohibitions and precepts which are appropriate to the conditions of life to-day. Rather has He both enunciated and exemplified certain unchangeable principles of conduct, leaving their sincere application to the honest heart of each follower. When this is done, as it may and must be by everyone who calls himself a Christian, the responsibility of life is fulfilled.

But let it never be thought that this is a simple and easy matter. In taking the path of life which He did, "Christ also suffered." Such a life as His invited the hostility of the world by its silent condemnation of much that in every age characterizes the world's life, and could not fail to draw upon Him the undisguised hatred of those who were silently put in the wrong by His example. And as with the Master so with the servant, though in lesser degree. The life to which we are committed is essentially opposed to that of the world. Its ideals are not only con-

tradictory, but actively conflicting; and every man who "will live godly in Christ Jesus" must prepare to suffer persecution. No man ever yet entered the Kingdom of God except through much tribulation.

But like as His suffering was vicarious, leading to the salvation of the very world which crucified Him, so too, though in widely differing sense, is that of His people. The outcome of their toil and tears and pain is a positive factor in the blessing of the world for which He died. As with Paul so with them all—the things which happen in the pathway of faithful witness "fall out rather unto the furtherance of the gospel." In the most profound sense of all, "without shedding of blood is no remission of sins." Let us, then, courageously set ourselves to "follow his steps." The path may be at times obscure; but the end is never for a moment hidden.

Monday, 11th. 1 Pet. iii. 1 to 7.

In his intense desire for the hallowing of common life, the permeation of the secondary with the spirit of the Supreme, the Apostle draws a faithful picture of the ideal Christian home. For the home is the unit of society; and where husband and wife dwell together as "fellow-heirs of the grace of life," that home becomes a positive center of light and blessing, whose influence cannot be estimated.

The test by which the worthiness of the conduct of each is to be determined is a searching one: "that your prayers be not hindered." Any mutual discord, any admitted dissension, any violation of the laws of forbearance or the obligations of love, is sufficient for this. Anything, in short, which brings a cloud of dissatisfaction or dissension between the twain, will certainly bring a cloud between the heart of each of them and God. Prayer, which is the most natural expression of fellowship with Him, is very sensitive to influence, and is easily hindered. And if "the secret place," "the holy of holies," in any Christian life and home be invaded by influences which make prayer difficult, the dew will soon cease to fall upon that home, and with the dew the Manna.

Here, then, is the most searching query which can be put to husband and wife: Do you frustrate or foster the prayer-spirit in each other?

Tuesday, 12th. 1 Pet. iii. 8 to 13.

The conclusion and crown of the whole argument for Christian character follows the apostle's "finally." And how homely and simple do some of the prescribed virtues seem! Take, for instance, such an injunction as this: "be pitiful, be courteous," which surprises us by its very simplicity and ordinariness. And yet who does not know that perfection is just the sum total of trifles? And who has not known an otherwise strong and noble life marred as to beauty and restricted as to influence by the lack of these very qualities? To make allowances for the weakness of another, to extend the warm hand of help to a falling one, to be considerate of the susceptibilities of a wounded heart, and to show refined courtesy of speech and manner toward the lowest and poorest are the marks not of weakness but of strength. In the final count of life, they mean far more than many of those showy qualities which men more often desire; while as part of the Christian witness they are full of power to commend the Evangel. For they are in the last analysis indubitable evidences of the Spirit of Christ.

It is a profound mistake for anyone to delude himself into believing that such things do not matter, so long as the more showy virtues of life are not lacking; or even to cultivate, as is not unknown, a disregard for such qualities as the fancied evidence of "a strong man." Remember the strongest Man Who ever lived was an entire gentleman. Anything less than a following of His example in this as in all other respects is merely a more or less decorated failure.

Wednesday, 13th. 1 Pet. iii. 14 to 17.

"Sanctify Christ in your hearts as Lord," for the vital question for each one is as to who is master. In some lives, it is passion; in others, pleasure; in others, money; in others, ambition; and according as is the master so is the life which he dominates. It is characteristic of the power which idols have over their worshipers that "they that make them are like unto them."

The creative center of life is its chosen and enthroned lord, whatever that may be; and hence this injunction goes to the very root of every question and consideration in the Christian life. If Christ is crowned as Lord in the throne-chamber of the will, if His Scepter sways over the whole realm of being and possession, and if His Will is regarded as the unquestioned authority respecting every interest in life, then in the nature of the case, that life will partake of His nature Who is its King. Nor can the future hold any terror for such an one, for His throne is guarded by His power.

Do not let us make any mistake about this, for the matter is profoundly vital. It is not enough to recognize Christ as Saviour, and to take from His pierced hand the gift of life. To stop here is to entirely misread and underapprehend the purpose of His death. He must also be acknowledged as Sovereign, and to Him must be given that for which He gave Himself,—the entire possession of the redeemed life. Such acknowledgment is as definite a matter as is the coronation of any earthly king, and his establishment on the throne of the country of which he is the rightful ruler. It may take but one moment of time to effect the actual coronation in the one case as in the other. But the entire life of the willing subject will only be time enough to fulfill all the promised obedience which is latent in the initial act. Do not postpone His coronation until the day of His coming again; or it is likely you will find yourself without share in that future glory. If He is not Lord *of all* now, He is not Lord *at all;* nor will any opportunity which that great day may afford atone for the forfeiture in which present failure to enthrone Him involves His people. Many give him a *place* in their hearts; some give Him even *prominence* there; but nothing less than *preeminence* is enough, if He is to be satisfied; and if we are to be really His in deed as in designation, and to know the fullness of His saving power which is essential for the discharge of all our Christian obligation.

Thursday, 14th. 1 Pet. iii. 18 to 22.

Not only is the Saviour to be enthroned in the heart of the believer. He *is* already enthroned in heaven, "on the right hand of God." The eyes of His people, directed first to His Cross, then to the example of His life, then to His purpose of indwelling their lives as Redeemer and Ruler, are to be uplifted to the Throne. There He holds the reins of power, while still bearing the marks of His passion, and thence they draw unfailing inspiration for the tasks which confront them, and the conflict in which alone those tasks can be accomplished. His conquest of death is the pledge of their conquest over all that makes for death. The final victory is already assured for all who are joined to Him. His commands are all covenanted certainties of enduement to the feeblest and weakest among them.

Hence it is, because all power is given unto Him in heaven and earth, that we may and must go out "into all the world, and preach the gospel to every creature." The enterprise is not hopeless, though the mission is so vast, but is full of the assurance of triumph to those who see Him already exalted as Conqueror. It is to the strain of the music of His triumphant enthronement that His soldiers march to victory.

Friday, 15th. 1 Pet. iv. 1 to 6.

The mind of Christ is the armor of His people. His mind as He Himself discloses it was ever directed toward the supremacy of the Will of God. In this spirit He came to earth: "I came not to do mine own will, but the will of him that sent me." In this spirit He actively engaged in the ministries of His life: "I seek not mine own will." In this spirit He regarded His work amongst men: "My meat is to do the will of him that sent me." In this spirit He reconstructed for Himself the common relationships of life: "Whosoever shall do the will of my Father, which is in heaven, the same is my brother, and mother, and sister." In this spirit He repelled the last temptation of the soul: "Nevertheless, not my will, but thine, be done."

And this is the "mind" which likewise arms His people. They are surrounded by foes. Some of them, the most powerful

indeed, are the children of their own riotous past, and the persistent influences of their now forsaken allegiances. Their lives are in ceaseless conflict, and the ultimate issue of every struggle is governed by their mental and moral attitude. Hence "arm yourselves with the same mind" is the open secret of victory, given to each one as the struggle is joined. In other words,—acknowledge by practical surrender and obedience the supremacy of God's Will. Move toward its fulfilment as the only thing in the world that is altogether desirable. Steer your course by no other star than this Pole-star.

And though such a life will not be without suffering, it shall be without defeat and dishonor. Its glory also shall do at least something to hide the shame of "the time past," when with hot heart we "wrought the will of the Gentiles." Thus shall the black yesterdays be forgotten in the brightness of the sun which shines upon the man who is armed with the mind of Christ.

Saturday, 16th. 1 Pet. iv. 7 to 11.

The most powerful incentive to earnestness and consistency of life is the fact of the coming of the Lord. The conviction that He actually meant what He said before He went away—"I will come again"—deepens into expectation that "the end of all things is at hand." At most, it cannot be long deferred; and as the uncertainty of the hour is as great as is the certainty of the fact, no counsel can be so apposite as this: "Be ye therefore sober, and watch unto prayer." Not excitement, but sobriety; not panic, but patient prayerfulness, is to characterize the life of the Christian, who, waiting for his Lord, fulfills his specified commission.

For the absent Lord has bestowed gifts upon each of His servants, not merely as a treasure to be enjoyed, but as a trust to be administered. While He is away they are His stewards, and by the faithfulness of their ministry are contributing, often unconsciously, to the glory of God. Note how wide is the possibility of thus bringing honor to His Name: "that God *in all things* may be glorified." It seems as though every interest and duty of life, both great and small, is included in this broad sweep, and may be made to yield a rich harvest. What a light this casts upon our drudgery, upon the monotonous round of daily duty, and upon the trivial things which go to make up so large a part of life for every one of us. The high purpose and intent of such a life ennoble all its details, so that there is nothing common or unclean in their whole range. The foreglow of the glory, which is to be revealed at His coming again, is the guiding light of all who thus look for Him. And at any time it may merge into the full day. "Be ye therefore ready" on this wise.

Sunday, 17th. 1 Pet. iv. 12 to 18.

Even such an inspiring prospect as the coming of the Lord does not render life immune from trial. Faith only acquires strength and experience as it is tested; and the closer a man draws to Christ in the true purpose and holy resolve of following Him, the more certain is it that sooner or later he will meet with fiery trials. There is an admixture of dross in the truest lives which only the fire can consume. There are latent energies and capacities also in the least likely ones which trial alone can call forth and liberate. Its Divinely permitted purpose is not to crush but to create us, not to destroy but to develop, not to cast us down but to conform us to the image of our Lord Himself. What a real cause for rejoicing we have, then, in that we are "partakers of his sufferings"!

Monday, 18th. 1 Pet. iv. 19.

And to what a certain anchorage does this word direct every suffering child of God: "Let them commit the keeping of their souls to him in well doing, as unto a faithful Creator." He is acquainted with the peculiar mental and moral make-up of each of His children. Their preferences, weaknesses and aptitudes are all comprehended in His secret knowledge of those whom He has made. How perfectly, then, He can understand all about us, and sympathize with us! For "he knoweth our frame; he remembereth that we are dust." We may very safely, then, commit ourselves to Him, with the assurance that our

individual case is entirely understood, that His grace is exactly fitted to our need, and that our confidence is never misplaced. To do this by a definite act of surrender at the beginning of each day is the open secret of the life beautiful.

Tuesday, 19th. 1 Pet. v. 1 to 7.

The coming of "the chief Shepherd" is part of the inspiration of all His under-shepherds, to whom is entrusted the privileged service of tending His flock. Peter has never forgotten the thrill with which he heard those words from the lips of the Lord on the morning of his restoration to fellowship after his grievous fall. The commission to "feed my sheep" came then to his bruised heart as the expression of Christ's renewed trust in him; and throughout life he had endeavored to fulfill it. He is now an "elder," and has behind him a long experience of the suffering and glory of this service. But the wonder of Christ's grace is still upon him. This qualifies him to reëcho Christ's words, and to exhort others to do His work.

And this counsel, vibrant with the passion of a devoted heart, comes to every one who, like the Apostle himself, has looked into the face of Christ and said: "Thou knowest all things; thou knowest that I love thee." Love to Christ is entirely expressible in terms of love and service to others, for which opportunity abounds. All around us there are lives needing just such help as a shepherd gives to a flock of sheep. Some need protection from peril; others, the strengthening Word of Life; others, example and direction as to the Homeward path. And to all these the one who himself knows Christ can minister. We have not to look far in order to discern from whence the clamant cry of need in the world comes; and love will be quick both to see and to do.

Such service, often, and indeed for the most part hidden, is not remunerative in the world's sense of the term. It frequently involves pain, and loss, and hardship. For before we can rejoice with the Great Shepherd over lost sheep safely found, we have to go out with Him into the night and search for them. But the "crown of glory that fadeth not away" will be just those souls so sought and won, who in the day of His appearing will shine in the light of His salvation. And in so far as that crown is ours, we shall take and lay it on His brow Who alone is worthy to wear it. This is the inspiring incentive of His under-shepherds, amongst whom we all are included.

Wednesday, 20th. 1 Pet. v. 8 to 14.

"The devil" is never far from the one who is seeking to follow Christ and to do His work. Under one guise or another he endeavors to beguile or entrap, and his purpose is always to devour. Subtle and strong though he is, he is not, however, invincible, for he is already a conquered and doomed foe. Calvary was the place where he received a mortal thrust which bruised his head, and those who have there come into union with the victorious Lord share His triumph. On this ground of certainty is the exhortation to "resist, stedfast in the faith" enjoined. For resistance, by prayer, by avoidance and by actual aggression, actually expresses the faith of the believer in his Lord.

On the other hand, mere passivity is not faith but presumption, and means certain defeat. Actual coöperation with Him ensures a reinforcement of every power by His triumphant energies, and even the feeblest may be "more than conqueror through him." The conflict is inevitable, but the issue is never uncertain. For as the inspiration of all our necessary coöperation—our watchfulness, sobriety and resistance—is the might of "the God of all grace who hath called us unto his eternal glory." The ultimate goal is the assurance of the immediate grace. His good pleasure is to bring us right through, and can only be frustrated by our own unwillingness and indifference. Let us therefore "be vigilant" indeed.

2 PETER.

Thursday, 21st. 2 Pet. i. 1 to 2.

The greatest triumph of the Gospel is the fact that it leads men from lives of undisciplined freedom into lives of willing bond-service. The Peter of old, as we know him

in the earlier records of the Gospels, is very far removed in spirit and temper from a voluntary bondslave. Indeed, he would be one of the foremost and most vehement in his repudiation of such an ideal of life. Yet toward its close this is his chosen self-description: "A bond-servant and an apostle of Jesus Christ." And his use of such a term is itself an attestation of the miracle which has been wrought in the depth of his being. For Christ has made him a free man indeed. His old, fancied freedom of the lake-shore days was but imagined. His fetters might be hidden, but were all the more real because invisible. But the time came when Christ both revealed his own state to himself, and brought him out into the true liberty of the sons of God. And from that day Peter repaid his unspeakable debt of freedom by unbroken bond-service to his Lord. He belongs to Him Who has bought him. His one desire is to obey Him Whom he has come to love with every fiber of his being. His glory is that He trusts him with His work, and sends him out as His apostle.

This is the "precious faith" which he declares he has obtained in common with all believers, "through the righteousness of God and our Saviour Jesus Christ." All are on an equality as regards resource and opportunity of obedience. Hence all may become as truly Christ's slaves and sent ones as was Peter. How far below our privileges are we prone to live! And how great will be the certain condemnation of the "might have beens" of life, when one day they confront us!

Friday, 22nd. 2 Pet. i. 3, 4.

Nowhere is the amplitude of the resources of the believer so fully declared as here. He "hath given unto us all things that pertain unto life and godliness." There is nothing of power, of wisdom, of patience, or of grace, nothing, indeed, of all that is needed for worthy Christian life and fruitful Christian service, which is not actually given to us in the unspeakable gift of Christ. All is potentially ours in Him, and may become actually so as it is claimed and received by faith. All has been conveyed to us in "exceeding great and precious promises," each one of which is as the bond of God. He has withheld nothing from His children, and hence if any of them are straitened it is not in Him but in themselves.

Why is it, that, in face of such a declaration as this, many Christians are living as spiritual paupers? Why is it that their lives seem to correspond little, if at all, with their professed riches? Surely because they are failing to "possess their possessions." Capital at the bank is quite worthless to feed and clothe its owner, until it is drawn upon as needed. Just so, the promises of God must be presented at the Heavenly Bank by simple faith in the Name of Christ; or their possession only involves us in the grave responsibility of explaining the poverty of lives which reflects adversely upon the Lord. We become "partakers of the divine nature" by partaking!

Saturday, 23rd. 2 Pet. i. 5 to 8.

The process of translating the potential possessions of the Christian into the actual is one which demands diligence. Growth is not a matter of course. Enlargement does not come with the years. Holiness is no result of magic. Anything merely inert and languorous has no place in the life of the children of God. Diligent activity—the quality which makes for success in any other realm of life—is entirely essential if we would avoid being barren and unfruitful. The true follower of Christ is always "unhasting, but unresting," leaving nothing to chance, and neglecting nothing which will add to his own effectiveness for God's glory.

Note the splendid range of active virtues which is to be added to faith in order to form a complete and well-rounded Christian life: Virtue, Knowledge, Self-control, Patience, Godliness, Brotherly Kindness, Love!

Each of these it will readily be recognized is vitally joined to every other one; nor can the cultivation of any be carried on to the neglect of the others. Taken separately, they are like the seven primary colors which the spectroscope reveals as the constituents of light. Taken together, like those colored rays, they unite in the one bright beam of holy and Christlike

character. For in Him we see each of these virtues *in excelsis.* And our aim must be an entire renewal of life after this Divine Pattern, for anything less is quite unworthy. And this means diligence in prayer, self-discipline and obedience. These constitute the highway to holiness for all men.

Sunday, 24th. 2 Pet. i. 9 to 15.

There is a danger of spiritual myopia from which no man is entirely immune,—the danger of losing the power of distant vision. It both follows a lack of the diligence already enjoined, and explains it. For the one who fails to realize his destiny and high calling will be content with his present attainment and will cease to prepare himself for the land that is far off. And at the same time he will unconsciously lose the very power to see; and gradually it may be, but surely, will come to lose also every noble ideal.

Such a deterioration is due mainly to the fact that he has "forgotten that he was purged from his old sins." To let slip from the grip of memory the consciousness of that washing is to make certain this declension of quality and destruction of vision. To forget the Cross and the Fountain seems at first suggestion almost an impossibility. And yet who does not know the power of other things—unworthy absorptions and engagements—to crowd out all that is holy and true from the memory and the life? The permanence of any impression depends upon its original strength. Such as take their interest in the Great Sacrifice lightly, whose coming to the Crucified was an easy and tearless thing, will soon lose its sanctifying memory. And when that is effaced, blindness sets in.

Little wonder that to the scattered believers Peter wrote desiring "to put you always in remembrance of these things, though ye know them." And in doing so, he is helping to secure them from the deadliest of all influences, by bringing them once again into touch with Him Whose work it is to "bring all things to your remembrance, whatsoever I have said unto you." For the Holy Ghost Himself will guard the first impression of saving grace in the soul that is truly yielded to Him; and will make memory the ally of faith, and the past the assurance of the future.

Monday, 25th. 2 Pet. i. 16 to 18.

What an unquestionable credential is this which Peter presents,—"eyewitnesses of his majesty"! The abiding influence in his life was not the shame in which he had seen the Saviour "led as a lamb to the slaughter," but the holy hour on the Mount of Transfiguration where all His glory was fully disclosed. There where he had seen his Master in prayer, in open communication with Heaven, where he had been blinded by the dazzling glory which surrounded Him, where His transcendence of the Law and the Prophets had been manifested, and where, when the supreme hour had passed, He stood alone before His disciples so that henceforth they should go out into life seeing "no man, save Jesus only," there Peter had learned the greatness of his Lord. For there he had heard the voice of God: "This is my beloved Son, in whom I am well pleased." And in that hour a fire of assurance had been kindled within him which never died down, and in its abiding glow he speaks.

Such a preparation, in part at least, all must have who go forth into the world to bear testimony of Christ. In all its essential features the Transfiguration of the Lord must be the experience of each of His servants—and may be, if they will seek the solitude of the Mount with Him. Then, fortified against all insidious doubts by their experience of His glory, they will proclaim in the unfaltering accents of entire conviction the reality of His Majesty of which they are eyewitnesses. And this is the testimony which cannot be gainsaid.

Tuesday, 26th. 2 Pet. ii. 19 to 21.

Personal experience even such as that of the Mount must be corroborated, or it may fail of acceptance. Hence the apostle's declaration as to the "more sure word of prophecy." Not that he refers to the merely predictive element in the Old Testament Scriptures, though that is certainly included. For prophecy is not only prediction, but proclamation; not only a for-

telling, but a telling-forth. The "holy men of God" who "spake as they were moved by the Holy Ghost," declared His Will concerning both present and future as far as it was revealed unto them; and the sum total of their declaration was *Jesus Christ.* He Whom His disciples saw, was the same as He Whom the prophets also saw afar off. He is the key to all the obscurities of their writings. He it is Who was enshrined in Levitical ordinance, historical parable, prophetical utterance. Every ray of light in the past converged upon Him, as now every ray of light proceeds from Him. He was enfolded in every Scripture, and is now unfolded in every experience. He was terminal to all the prophetic thought, and is now germinal in every Christian life. He was the mystery of the Old Covenant, and is the manifestation of the New. But He is the same Lord, and will reveal Himself to every man who seeks the illumination of His Spirit. Then, like prophet and apostle, each enlightened man becomes His interpreter to the world, and the sum total of their interpretation is the very Light of Life to men.

Wednesday, 27th. 2 Pet. ii. 1 to 16.

From the highest heights of glory we view the lowest depths of evil and shame. It is almost incredible that such an Epistle as this, which glows with the flame of fervent love to Christ, and is illuminated throughout by the clear light of the ideal life in God's purpose, should contain such a chapter of unrelieved darkness and blackness as this. It is always true, however, that close to our highest privileges are our most serious dangers, and "to be forewarned is to be forearmed." For there is no sin, however foul, into which a man may not fall if once he takes his eyes off Christ, and withdraws his life in any degree from His control. Past experience may protest, but cannot save anyone who willfully yields to the solicitation of the lower and carnal things, and forsakes the pathway of obedience in order to go after the unholy and unclean. All this is set forth here with the added emphasis of warning examples of those who fell into the utter condemnation of apostasy. Such a record and such a possible peril recall the word: "Let him that thinketh he standeth take heed lest he fall"; and evokes the prayer: "Hold thou me up, and I shall be safe."

Thursday, 28th. 2 Pet. ii. 17 to 22.

The only way of escape from the pollutions of the world is by the knowledge of Christ. Apart from Him, the world makes appeal to the tastes and inclinations of the natural man which is irresistible. But Christ by His miraculous incoming to the yielded heart expels the love of the world and transforms that disposition to which its fascinations appeal. It is not any mere head-knowledge of Him which secures men from its seductive and vicious ensnarements, for such knowledge, both exact as to quality and ample as to extent, may—and often does—coexist with utter worldliness and frivolity of spirit. It is rather that heart-knowledge which comes from the sincere admission of His claims and the practical establishment of His government which alone protects anyone from the enslaving influences of the world which are constantly playing about a believer's life. Attachment to Him is the only antidote to its deadly poisonous vapors.

Hence the significance of the warning as to the danger of relapse. For if a man carelessly weakens his alliance with Christ, the love of the world will surely overtake him. The traitor will be inside the city ere he knows it, and will soon open the gate to the enemy. And in such cases "the latter end is worse with them than the beginning." This is not to say that they cannot be again recovered, if on making the humiliating discovery of the world's dominance they turn again to the Saviour. For His Gospel to saint and sinner alike is "Him that cometh unto me I will in no wise cast out." But such lapsed ones, even though forgiven, forever suffer a loss of influence, and bear about with them the debilitating shame of the backslider. Blessed be God for the possibility of avoiding such a disaster!

Friday, 29th. 2 Pet. iii. 1 to 9.

It has always been the case that the promise of Christ's coming has been met by mockery on the part of those who are

both unbelieving and undesirous of His return. His Kingdom seems to be long delayed, and often it seems as though His power were in eclipse. The world is frankly incredulous concerning His coming, and its life is openly programmed as though no possible interruption could ever intervene. Its political systems, social conventions and increased civilizations take no account whatever of the greatest, and possibly the most imminent, of all future events. To the world, Christ is a mere historical figure. Of the One Who is to come as King and Judge it neither knows nor believes anything.

In the Church, too, we find abundant evidence that the spirit of the world has penetrated. For those who tacitly accept the promise of His coming as an article of the Christian faith, too often practically ignore its significance and potency; and even devout and earnest believers are sometimes overcome by the general deadly drowsiness. To awaken and warn the careless, and to hearten the despondent and discouraged, the apostle in bringing his Epistle to a close reminds them that there is a vast difference between the Divine and the human methods of marking time: "One day is with the Lord as a thousand years, and a thousand years as one day"! If this be taken literally, as indeed it is by some, then our Lord has not yet been gone for two days! Why, then, imagine that He is "slack concerning his promise"?

Saturday, 30th. 2 Pet. iii. 10 to 13.

With such a prospect as His immediate coming, no further argument for holiness of life is necessary: "What manner of persons ought ye to be?" If we link this word on to that of another of the apostles—"What manner of love the Father hath bestowed upon us"—the connection between the gift bestowed and the response offered is clearly seen. *"Noblesse oblige"* is an appropriate motto for the Christian. There are things he *ought* to do because he belongs to Christ; and because he *ought* to do them he *can.*

Without dwelling upon or attempting to dogmatize regarding the features of Christ's coming, which is always both uncertain and unprofitable, to keep the fact ever before us is to be secure of unfailing and urgent inspiration for life and service. To let the light of Eternity fall upon every hour of time will save us from panic as from pettiness. And the correspondence of Christian character with this supreme Christian hope will convince the unbelieving world as nothing else can, that He Whom we call Lord is the Great Reality.

Sunday, 31st. 2 Pet. iii. 14 to 18.

The closing word of the Epistle is at once its crown and the comprehension of all its teaching: "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." It assumes that the soul has been transplanted—"translated . . . . into the kingdom of his dear Son"—by the Divine Husbandman, and that the conditions for growth are all favorable.

But it infers also that the growth of a Christian soul is not an unconscious or involuntary process, like the growth of a tree. For this is an injunction which loses its entire force if it does not mean that the responsibility for development rests upon each individual believer. The acquisition of fuller knowledge of the Lord Christ both in perception and reception has already been dealt with. And the connection between such acquisition and growth in grace is most suggestive. To know Him better involves the active surrender of every power of life to His Will; and it is thus that we grow in grace, for it is thus that His likeness becomes increasingly characteristic of the obedient disciple. To live with Him in the close fellowship of obedience inevitably means to become like Him. And there is no other way.

"To him be glory, both now and for ever. Amen."